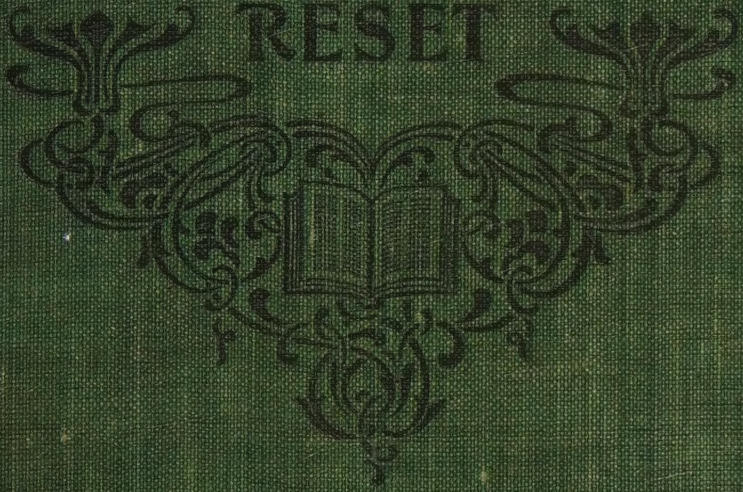
SEMINARY OF THE EAST LIBRARY
3 0513 40021 7853

BAPTIST PRINCIPLES RESET



THE RELIGIOUS HERALD

Digitized by the Internet Archive
in 2025

https://archive.org/details/baptistprinciple0000jere_t0o9

ROGER WILLIAMS,
From a photograph of the Monument at Providence, R. I.

BAPTIST PRINCIPLES RESET

CONSISTING OF ARTICLES ON

Distinctive Baptist Principles,

A SERIES BY THE LATE

JEREMIAH B. JETER, D. D.,

AND ALSO ARTICLES BY

President HENRY G. WESTON, D. D., LL.D.,
of Crozer Theological Seminary.

President Emeritus ALVAH HOVEY, D. D., LL.D.,
of Newton Theological Institution.

President E. Y. MULLINS, D. D., LL.D., of the Southern
Baptist Theological Seminary.

HOWARD OSGOOD, D. D., LL.D., of Rochester Theological
Seminary.

FRANKLIN JOHNSON, D. D., LL.D., of the Divinity School, University of Chicago.

B. O. TRUE, D. D., LL.D., of Rochester Theological Seminary.

J. B. GAMBRELL, D. D., of Texas.

A. E. DICKINSON, D. D., of Richmond, Va.

MADISON C. PETERS, D. D., of Baltimore, Md.

W. R. L. SMITH, D. D., of Richmond, Va.

R. H. PITT, D. D., of Richmond, Va.

B. H. CARROLL, D. D., of Texas.

NEW AND ENLARGED EDITION.

RICHMOND, VA.:
1902.
THE RELIGIOUS HERALD CO.

J58

COPYRIGHTED 1902
BY THE RELIGIOUS HERALD COMPANY

PREFACE.

Dr. J. B. Jeter died February 18, 1880. In the autumn of 1876, in execution of a purpose formed long before, he began in the Religious Herald, of which he was then senior editor, a series of articles on "Distinctive Baptist Principles." He was at this date, had been for many years, and continued till his death the first among his brethren. His mind was not only rich in the accumulated stores of information, well digested, but it was characterized by a manly vigor and a most uncommon candor, which commanded the respect and admiration of all who knew him. Dr. Jeter was a model controversial writer. Scrupulously fair in his statement of an opponent's views, he never descended from the high plane of courteous debate to indulge in personalities. He was incapable of subterfuge or indirection. He took no short cuts in discussion. The articles from his pen which we print in this volume illustrate these characteristics. No word of bitterness will be found in them. They are not marred by any attempt at smartness. They are never extravagant, never hysterical. They are marked by a sober and conscious strength, which makes them very convincing. It is only just to Dr. Jeter to say that these papers were prepared for the *general* reader. While not a technical and professional scholar, he was well acquainted with the

conclusions of the best scholarship, and these are embodied in his articles. But we venture the opinion that the reader will find no obscure sentence, nothing abstruse or recondite. They are plain, clear, coherent. Moreover, let no one neglect the papers under the impression that they will be dull and lifeless. The writer's remarkable command of his mother tongue, his kindly humor, his style, marked by vivacity as well as sobriety, most of all his clear and well-reasoned conviction of the unshakable truth of his contention, will give growing interest to the series.

While these articles were reappearing in the Religious Herald, the editors determined to follow them with another series, written by the ablest and most representative of our living Baptist brethren. Accordingly the articles which are found in Part II. of this volume were, at our request, prepared, and we were permitted to print them in the Religious Herald. Dr. Henry G. Weston, President of Crozer Theological Seminary—vigorous, clear, scholarly—contributes the first article, on that fundamental tenet of Baptists, "A Regenerate Church Membership." Dr. Alvah Hovey, President Emeritus of Newton Theological Seminary, who through his long, useful, and distinguished life has been growing "in the grace and knowledge" of his Lord—a most judicious interpreter of the Scriptures—compresses a most remarkable article on "The Subjects of Baptism" within very brief limits.

It is distinguished company into which our young and gifted President Mullins, of the Southern Baptist Theological Seminary, comes; but he is worthy to take his place with these venerated and experienced teachers. His article, on "The Case for Immersion at Present," is one of the best.

In Dr. Jeter's fine series one aspect of the baptismal question was not discussed—its archæology. It is not extravagant to say that there is no living man more competent to deal with that matter than Dr. Howard Osgood, who is among the very foremost conservative scholars of our day and time. His article on "Archæology of Baptism—The Bath Under the Old Testament" is intensely interesting and highly informing.

When President Harper was gathering around him his great corps of teachers for the University of Chicago, he brought to the Divinity School Dr. Franklin Johnson. Dr. Johnson had already given evidence of his intellectual power—notably in a volume meeting and combatting the destructive criticism which was attacking the Bible. When his strong and stalwart articles on "The Lord's Supper" appeared in the Herald, competent judges declared that he had covered the ground with surpassing skill. We do not know of any argument on the whole question so simple, strong, and conclusive.

Dr. Benjamin O. True, of Rochester Theological Seminary (Church History), one of the most accurate and sympathetic students of history, has

brought us all greatly in debt to him by the fine and comprehensive glimpse which he has given of "Baptists and Religious Liberty." He makes us all long for more.

Then, to complete this remarkable series and to round out this distinguished company, we laid violent hands on our Baptist commoner, our philosopher-preacher, Dr. J. B. Gambrell, at present of Texas, but in spirit, in the sweep of sympathy and intelligence, a real "citizen of the world."

Now the Religious Herald, in printing the articles by the revered and lamented Jeter, and in adding these by seven of the most distinguished and representative Baptist scholars and leaders in the world, modestly maintains that this volume is unique. Among all the treatises on denominational teaching that have appeared, we know of none like this. Dr. Jeter's articles were first published nearly a quarter of a century ago. They set forth views which had been formed probably twenty-five years earlier. In the first part of this volume, then, we have the product of one mind, thinking his theme through from start to finish. The articles in Part II. have been printed within the past few months. Seven men—one in Massachusetts, one in Pennsylvania, two in New York, one in Illinois, one in Kentucky, and one in Texas—furnish them. They write wholly independent of one another. Each develops his theme without considering how his discussion will fit in with those of his brethren.

Now, then, we come out upon a most remarkable result. First, they do make a singularly consistent and harmonious whole. The Jeter articles do not fit one another more perfectly than these. Secondly, they harmonize entirely with the articles by Dr. Jeter. Probably fifty years lie between the Jeter articles and these by our living brethren. They have, too, been years of theological change—in some respects change that has been almost revolution. Great denominations have been rent and great institutions have been alienated from denominational control by theological controversies. The seminaries have been hot-beds of heresy. But every important Baptist theological seminary in the land, except one, is represented in this series, and Drs. Jeter and Gambrell fitly represent the many who have not taught or learned in these schools of the prophets. Still, with no authoritative formulary, with no doctrinal court to settle differences, the Baptists continue to think and believe alike. Thus this book illustrates, in a way all the more impressive because unintentional, that solidarity of doctrine is best preserved where human formularies have no voice of authority, and the true secret of denominational and of Christian unity is a free and reverent approach to Christ, the centre of our hopes and the object of our faith.

May God bless the book to the honor of his name and the spread of the truth!

R. H. Pitt.

Religious Herald Office, Richmond, Va., February 25, 1901.

Preface to Third Edition.

The first edition of this book was so quickly exhausted that it became necessary to issue a second edition. In this the original volume was enlarged by the addition of Dr. A. E. Dickinson's monograph on "What Baptist Principles Are Worth to the World," Dr. Madison C. Peters' paper on "Why I Became a Baptist," Dr. W. R. L. Smith's article on "Candid Scholarship," and a brief paper by the undersigned on "Sunday Observance and Religious Liberty." We make this third edition still more valuable by printing an admirable article by Dr. B. H. Carroll, Principal of the English Bible Course in Baylor University, and by printing good likenesses of the contributors.

R. H. PITT.

Richmond, Va., February 20, 1902.

J. B. JETER, D. D.

PART I.

Distinctive Baptist Principles

By the Late J. B. JETER, D. D.,

Editor The Religious Herald.

DISTINCTIVE BAPTIST PRINCIPLES.

Introduction.

We promised a series of articles on this subject, so soon as we could dispose of other matters claiming our attention. The time has come for us to begin to redeem that pledge. An elaborate discussion of the various points comprehended in our scheme must not be expected. We can attempt nothing beyond a brief and simple statement of Baptist principles, and the main arguments by which they are defended. Our statements or arguments may not be satisfactory to all our readers; but, in presenting them, we will endeavor to be candid, courteous, and fair. We shall earnestly aim so to write that, if any person should be offended, the fault shall be his, and not ours. We are so firmly convinced of the soundness of our principles that we can well afford to discuss them with calmness and good-will to all men.

Before we enter on an examination of the distinctive principles of Baptists, it is proper that the points regarding which they are in full and hearty accord with most Protestant Christians should be stated. The Baptists are united in the support of what is generally known as *Evangelical Christianity.* This system embraces the plenary inspiration of the Scriptures—their sufficiency as a rule

of faith and practice; the existence of God in three persons—Father, Son, and Holy Ghost; the perfection of the divine law in its precepts and in its penalty; the apostasy and guilt of man; his utter inability to attain to righteousness or justification by deeds of law or good works; the incarnation, obedience, sufferings, and death of the Son of God; his resurrection, ascension, and assumption of universal empire; salvation by grace through his atoning blood; the necessity of the Holy Spirit's influence in the regeneration of the soul; free justification by faith in Christ; the necessity of good works as the fruit and evidence of faith; the resurrection of the dead, both of the just and of the unjust; the general judgment; the eternal blessedness of the redeemed and the eternal punishment of the wicked.

We have presented these points, not as exhaustive of the evangelical system, but as comprehending its main articles. These constitute the fundamental, vital, soul-saving facts and teachings of the gospel. In their support and diffusion, Baptists are happy to unite with Christians of every name and party. We rejoice that they are received by most Protestant sects, and that, wherever they are heartily embraced, they bring forth the fruits of righteousness. We are ready to concede, too, that these points are far more numerous and important than those concerning which we differ from them.

It may be proper to add that Baptists generally hold to what may be termed, for the sake of dis-

tinction, "moderate Calvinism." They are far from acknowledging Calvin as authority in matters of religion; but the system of doctrine which bears his name, as it has been modified by the study of the Scriptures, is now commonly accepted by Baptists. Fifty years ago, they mostly adhered to high Calvinism, as maintained by Dr. John Gill, of London. Since that time their views have been considerably changed, through the writings of Andrew Fuller and others. These differences of views, however, have not disturbed their harmony or hindered their co-operation, except with a small dissenting party, whose Antinomian views led them to proclaim their hostility to missions and to all liberal efforts for the diffusion of Christianity.

Before we enter on a discussion of Baptist principles, it may be proper to state them briefly, that the reader may see the ground which we propose to traverse. A spiritual church membership lies at the foundation of all Baptist peculiarities. In harmony with this principle, Baptists maintain that only believers, or regenerated persons, are proper subjects of baptism; that only immersion on a profession of faith is true baptism; that only baptized believers are entitled to the privileges of church membership, and consequently that only church members should be admitted to the Lord's table. The last-named principle is held, not by all Baptists, but a large majority of them.

There are some principles held by Baptists in common with other Christian denominations, and

to which Baptists give peculiar prominence. Among these may be mentioned the sufficiency of the Scriptures for guidance in religious matters, and the independence of the churches, under Christ, in the exercise of discipline. All Protestant sects, so far as we know, except those of rationalistic tendency, adopt the first of these principles, though many of them seem to us to be sadly swayed, in the interpretation of the Scriptures, by tradition, creeds, and ecclesiastical relations. The second principle is held as firmly by the Independents of England, the Congregationalists of this country, and other minor sects, as by Baptists; though, perhaps, the latter give it greater prominency, and follow it more fully to its logical consequences than others do. These principles, however warmly they may be cherished by Baptists, cannot be classed among their distinctive views.

The peculiar principles of Baptists, while they do not constitute the main doctrines of Christianity, deeply affect the purity, progress, and triumph of the kingdom of Christ. If these views are erroneous, Baptists are more profoundly interested than any other people to discover the error. If they are deceived, they are exerting—unintentionally, but most unfortunately—a disturbing influence among the disciples of Christ. As we do not claim to be infallible, we should cultivate a candid spirit, diligently search the Scriptures, earnestly pray for divine guidance, and be ready to sacrifice reputation for truth. If these views, however, are true,

it is the solemn duty of those who receive them to expound, defend, and proclaim them in such manner as shall best secure their prevalence and final triumph. The differences between Baptists and Pedobaptists are not a mere question as to whether much or little water shall be used in baptism. They fundamentally affect church organization. They are all concentrated in this inquiry: Shall churches be composed only of believers, who profess their faith in the divinely appointed way, and prove their sincerity by lives in harmony with the gospel of Christ? To us, it seems that conformity to this method would free Christianity from more than half the evils by which it is brought into reproach and its progress and final triumph are hindered. It is clear that its adoption would deliver the world from all hierarchies, all connections between Church and State, except that created by mutual good-will, all pontiffs and lordly ecclesiastics, all persecution for conscience' sake, and all the immense expenditures lavished in support of the palaces and splendors of princely prelates; and the true friends of Christ would be left to support and extend his cause by the sanctity of their lives, the purity of their doctrine, the faithfulness of their labors, their liberal sacrifices, and the divine blessing on their efforts. Would not this be a gain?

It is to be lamented that Christians cannot discuss their differences with equanimity, fairness, and affection. They serve a common Lord, and he

is the God of truth. He takes no pleasure in error, however plausibly it may be defended. They have a common interest to promote, and that is the extension of the kingdom and the manifestation of the glory of their Redeemer. It is only by the knowledge and the diffusion of divine truth that they can promote the end for which they were translated into the kingdom of God's dear Son. It is vain, however, to hope that the discussion of controverted religious questions, except in rare instances, will be conducted with a simple desire to discover and to maintain truth. The pride of opinion, the desire of victory, sectarian zeal, the prejudices of education, and personal interests, are likely to give more or less inspiration and heat to religious controversy, by which its proper end is, in a great measure, defeated.

As our arguments will be based chiefly on the common version of the Scriptures, it is proper to notice a few things concerning it. It was made, not by Baptists, but by Pedobaptists. The translators were instructed by King James to retain the "old ecclesiastical words" found in the existing versions. Whether baptism belonged to this category, we need not decide. Certain it is that the translators did not render *baptize* and its derivatives into English, but merely gave them an English termination and spelt them with Latin letters. The English reader is left to infer their meaning from their connection and the circumstances of the act which they denote. The reader must perceive that a ver-

sion made by Pedobaptist scholars, under such a restriction, can have no unfair leaning to Baptist principles; and yet we expect to show, by a proper use of it, their soundness.

CHAPTER I.

A Spiritual, or Regenerate, Church Membership.

A spiritual, or regenerate, church membership, as already stated, lies at the foundation of all Baptist peculiarities. On this point, Baptists and the few small sects that agree with them differ from the whole Christian world. If numbers were an infallible sign of truth, we should be constrained to abandon our principles. But they are not. On this supposition, Protestantism would be compelled to yield to Romanism, and Christianity itself to paganism. The oracles of God are the only infallible test of truth. To these we appeal.

The Israelitish theocracy, or commonwealth, differed widely from the Christian church, or, more properly, churches. That institution—a politico-religious organization—consisted only of the descendants of Abraham, in the line of Jacob, or Israel, with such foreigners as chose, by submission to a painful and bloody rite, to become incorporated with the nation. Citizenship in the commonwealth was hereditary, and was maintained, not by regeneration and a life of piety, but by the observance of various costly rites. The government was designed and admirably adapted to preserve the nation from commingling with the neighboring heathen. To the Israelites were committed the oracles of God and the honor of maintaining his worship amid the gloom of surrounding idola-

try. From that favored race the Messiah was to descend, in whom all nations were to be blessed.

In the fulness of time, Jesus of Nazareth made his appearance. He claimed to be the promised Messiah, and confirmed his title to the office by the wisdom of his words and the number and greatness of his miracles. He came, not to establish or to modify the "commonwealth of Israel," but to introduce a new dispensation, or order of things. After a brief, but most instructive, ministry, terminating in his sacrificial death, he endowed his apostles with plenary inspiration and the power of working miracles, and entrusted to them the duty of carrying into effect his gracious and sublime mission.

In the execution of the plan, the apostles organized churches, first in Judea, then in Samaria and Galilee, and afterwards among the heathen nations throughout the Roman empire. These churches were not a continuation of the Jewish hierarchy. They differed from it widely in members, doctrine, rites, worship, and discipline. No man was entitled to a place in a Christian church because of his connection with a synagogue. Nicodemus, a ruler of the Jews, could not share in the blessings of the new kingdom without regeneration. Under the changed order of things, circumcision, which was a passport to the privileges of the synagogue, availed nothing. All the rites and ceremonies of the Levitical economy were abolished under the new dispensation. The truth, which had been symbolically and dimly revealed to the Jews, was clearly taught

in the churches. Repentance, faith, regeneration, were conditions of admission to their fellowship, and holy lives were essential to its continuance. Instead of the blood sacrifices of the Jews, the churches offered up "spiritual sacrifices, acceptable to God by Jesus Christ." In fine, the commonwealth of Israel was a hierarchy; but the churches are voluntary associations. That was typical, preparatory, and temporary; these are spiritual and permanent.

Having made these general remarks, we will now proceed to prove their correctness. John the Baptist, the morning star of the new dispensation, was an eminent reformer. He preached repentance and the necessity of godly lives, laid the axe at the root of the trees which did not bear good fruit, and proclaimed that descent from Abraham, which secured all the benefits of Judaism, would avail nothing under the reign of the Messiah. He baptized the penitent for the remission of sins; but he organized no church among his disciples. His mission was to prepare the way of the Messiah, by awaking an expectation of his coming, making ready a people to receive him, and introducing him into his public ministry; and, having done these things, his work was ended. Matt. iii. 1-12; Mk. i. 1-11; Lu. iii. 2-22; Jno. iii. 28-31.

The personal ministry of Jesus was preparatory to the constitution of churches. His preaching was eminently searching, and fitted to reform men and make them spiritual and devout; but during his

life no church was organized, and his disciples were subject to no discipline, and their labors, except so far as they were directed by his personal attention, were without concert.

On the day of Pentecost, after the ascension of Jesus, the apostles, by the descent of the Holy Spirit, were fully qualified to carry forward and complete the work that John and Jesus had begun. The first church was formed in Jerusalem, and this soon became the mother of other churches in various countries. We have at present no concern with them, but to show that they were composed exclusively of believers—converts to Christianity—or persons who made a credible profession of piety. The mother church was clearly a spiritual one. The 120 disciples who held a continuous prayer meeting in Jerusalem were its nucleus. Acts i. 14, 15. To these were added 3,000 believers on the day of Pentecost. Acts ii. 41. Additions were daily made to the church, but only of such as were saved. Verse 47. To this company was added Joses, surnamed Barnabas, who signalized his conversion by his liberality to the cause of Christ. Acts iv. 36, 37. After the death of Ananias and Sapphira, the ungodly were deterred from joining the church; "but believers were the more added to the Lord, multitudes both of men and women." Acts v. 13, 14. After the appointment of deacons, "The word of God increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts vi.

7. This was *the true church*. Are we not justified in affirming that it was composed of believers, and of believers only? There is not the slightest trace in the copious inspired record that, in this large, primitive, model church, there were unconverted seekers, or infants or hereditary members. The church was organized under the immediate guidance of the Holy Spirit and according to the will of Christ, and we have a full and infallible account of its membership, for the instruction of church builders in all ages. Is it possible that, on the Pedobaptist theory of church construction, there should have been no reference to its infant members? Among the thousands of believers added to the church, did none claim the covenant blessing for their children? Or did the faithful historian fail to mention so important a fact? Can anybody believe that, if Pedobaptists were favored with such a wonderful increase of members, their account of it would contain no allusion to the reception of the infant offspring of the converts into the church?

Had we no other proof that the primitive churches were composed exclusively of believers, the history of the church at Jerusalem should fully satisfy us on that point. It is perfectly fair to conclude that all the churches were conformed, in their membership, as in other things, to the mother church. On this point, however, evidence is ample. The second church was probably organized in Samaria. We have not so full an account of its constitution as we have of that at Jerusalem, but

quite enough to guide us to a right conclusion. After the persecution of the disciples consequent on the death of Stephen, "Philip went down to Samaria and preached Christ unto them." Many of the Samaritans gave heed to his words and were joyfully converted. "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. We have no definite account of the organization of the church, but there can be no reasonable doubt that these believing men and women were its constituent members. Children were not among the baptized, nor can we reasonably suppose that they were admitted into the church.

In the Acts of the Apostles, covering a period of more than thirty years, and recording the labors of the apostles and their assistants in founding and edifying churches in a large part of the Roman empire, there is not the slightest evidence, or shadow of evidence, except that supposed to be furnished by household baptisms, (which will be hereafter examined,) that any persons were admitted to membership in the churches except on a credible profession of faith, or retained in them, by apostolic sanction, without lives in harmony with their profession.

The proof furnished by the apostolic epistles in favor of the spiritual membership of the primitive churches is quite as conclusive as that drawn from their inspired history. Let us briefly examine it.

Paul addressed his first epistle in the canon, "To all that be in Rome, beloved of God, called to be saints," and thanked God that their faith was "spoken of throughout the world." Rom. i. 7, 8. If the church contained other members, either adults or infants, the fact does not appear in the long letter. Human ingenuity has not been able to find in all its chapters a single allusion, or shadow of allusion, to any other than a regenerate membership.

The next epistle in course was directed by the apostle "Unto the church of God in Corinth"; but, that there might be no mistake as to its membership, he adds, "to them that are sanctified in Christ Jesus, called to be saints," &c. 1 Cor. i. 2. The second epistle was addressed by Paul and Timothy, "Unto the church of God which is at Corinth, with all the saints which are in all Achaia." 2 Cor. i. 1. We think that it is impossible to find in these letters, copious as they are in instruction, the slightest sanction of an unregenerate church membership.

The next epistle was addressed by Paul, not to a single church, but to the churches of the large province of Galatia. "Grace be to you and peace," he said, "from God the Father, and from our Lord Jesus Christ." The apostle did not use such language as this to the unconverted. Only believers are the recipients of grace and peace. Of the unbelieving his language was: "If any man love not the Lord Jesus Christ, let him be anathema mara-

natha." We can find in this epistle no trace of infant church membership.

We must abridge our labors on this point. The epistle to the Ephesians was addressed "to the saints which are at Ephesus, and to the faithful in Christ Jesus." Eph. i. 1. The letter to the Philippians was directed "to all the saints in Christ Jesus," &c. Phil. i. 1. The epistle to the Colossians was addressed "to the saints and faithful brethren in Christ which are at Colosse." Col. i. 2.

If there were unconverted seekers or infants in the apostolic churches, is it not strange and inexplicable that the apostle in his epistles should have taken no notice of them? They must have constituted a large and important part of the churches. Many questions must have arisen concerning the relations which they bore to the churches and the responsibilities arising from them. Were they members in full fellowship or only nominal members? Were they entitled to partake of the Lord's supper? Were they subject to discipline as other members? Should they be formally expelled from the churches, if they furnished no evidence of piety? If they ceased to be members by lack of piety, at what age and under what circumstances did their membership terminate? These and similar questions have greatly perplexed modern Pedobaptists. Is it possible that these difficulties should not have arisen in the primitive churches, if they contained infant members? How is it to be explained that the Spirit

of inspiration, so full of light and love, left the churches in utter ignorance on questions so vitally affecting their interests?

All these difficulties are obviated and all these questions are explained by a spiritual church membership. The primitive churches were composed of believers, and of believers only, and all the facts recorded in the inspired history and all the instructions in the inspired epistles are in perfect harmony with this fundamental principle of church organization.

CHAPTER II.

Baptism a Condition of Church Membership.

Baptism is a Christian ordinance. It originated in the wisdom, goodness, and authority of God. John was divinely commissioned to baptize. Jno. i. 3. Jesus honored the ordinance of baptism by receiving it at the hands of John. Matt. iii. 16, 17. When Jesus entered on his public ministry, he continued the administration of baptism, through the agency of his disciples. Jno. iv. 2, 3. The ordinance occupies an important place in the great commission which Jesus, after his resurrection, gave to the apostles for evangelizing the world. Matt. xxviii. 19, 20. No man can intelligently and candidly read the New Testament without perceiving that baptism is of solemn import, and designed to exert a momentous influence in the kingdom of Christ.

It has been already shown that the first church was organized in the city of Jerusalem, after the ascension of Jesus, and was composed entirely of believers. This church was formed exclusively of Jews. No Gentile was admitted, or could have been admitted for some years after its constitution, to a participation of its privileges. The Jews were not received into it in virtue of their descent from Abraham, or their interest in the covenant that God made with him, or their circumcision, or their good standing in the hierarchy. Still more,

they were not admitted into it simply because of their repentance, faith, and regeneration. Peter, standing in the midst of the great pentecostal assembly, with a cloven tongue of fire upon him, to symbolize his plenary inspiration, said: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Acts ii. 38. Repentance was an indispensable duty—it implied faith and the new birth—a great moral change; but it was not enough to secure a participation in the privileges of the church then in the process of formation. It was a visible body, and a divinely prescribed outward act, in confession of repentance, faith, and the remission of sins, through the name of Jesus Christ, was an essential condition of a formal union with it. To this inspired order the converts all conformed. "Then they that gladly received" Peter's "word were baptized; and the same day there were added unto them about three thousand souls." Verse 41. There is no misconceiving the meaning of this language. The converts were baptized before they entered the church. Of the multitudes, on that day of excitement and of wonders, not one was added to the church without baptism.

We must notice briefly the significance of this transaction. Jesus, after he was risen from the dead, remained forty days with his apostles, "speaking of the things pertaining to the kingdom of God." Acts i. 3. We cannot doubt that his instructions were comprehensive and minute. The

apostles were liable, however, to misunderstand or forget his teaching; but, to preserve them from the possibility of error, they were commanded to remain until they "should be endued with power from on high"; that is, receive the baptism of the Holy Spirit. Lu. xxiv. 49; Acts i. 5. Are we not bound to believe that the apostles, on the day of Pentecost, having been "endued with power from on high," said and did just what was according to the will of Christ, and designed to be for the guidance of his disciples in all ages? What they required of the Jews on the day of Pentecost, in order to admission into the church, was required of them at all places, at all times, and under all circumstances, for the same purpose.

If baptism was demanded of the Jews as a prerequisite of church membership, we may reasonably conclude that the Gentiles were not admitted to the privilege except on the same condition. The Jews, as some Pedobaptists maintain, were already members of the church, and had received the rite of circumcision, for which baptism is merely a substitute; and yet the Jews—even rulers of the Jews, and priests, though they had been circumcised and were devout—could not be admitted into the church at Jerusalem, or into any other church, without baptism. Certainly, then, the heathen, ignorant of God and his worship, were not received into the churches without this divinely appointed, public, solemn, and impressive acknowledgment of the au-

thority of Christ and the enjoyment of the remission of sins through his blood.

We are not, however, left to any uncertain inference on this momentous subject. We have definite scriptural information concerning it. Peter, instructed by a vision from heaven, went from Joppa to Cæsarea, where he found Cornelius, a Roman officer and a Gentile, who had been directed by a holy angel to assemble "his kinsmen and near friends," all Gentiles, to hear the words of the apostle. Peter preached the gospel to them; and while he was speaking, "the Holy Spirit fell on all them that heard the word." It was a renewal of the wonders of the day of Pentecost. The Christian Jews accompanying Peter were astonished at this effusion of the Holy Ghost on the Gentiles. They had not anticipated such a display of divine grace on behalf of the heathen. The miracle, however, was undeniable, and Peter, guided by the Spirit of inspiration, promptly saw and admitted all its consequences. He did not say: God has received these Gentiles, and they may dispense with baptism; they have received the baptism of the Holy Ghost, and water baptism can do them no good; as God has accepted them, the church also is bound to accept them. No; the events of the pentecostal reformation had not faded from his memory. He recollected the divine order concerning the Jews, and, seeing that it was applicable to the Gentiles, said: "Can any man forbid water, that these should not be baptized, which have received the

Holy Ghost as well as we?" Their baptism was not a matter of choice, or taste, or convenience, but a solemn duty. "He commanded them to be baptized in the name of the Lord." Acts x. 24-48.

There can be no good reason to suppose that, as these first Gentile converts were baptized under the immediate direction of the Holy Spirit, preparatory to church membership, other Gentiles were admitted into the churches without baptism. There surely can be no solid reason furnished why the ordinance, which was obligatory on the first and most favored converts from heathenism, is not the duty of all Gentile believers.

The apostolic churches, so far as we have definite information of their constituency, were all composed of baptized believers. Paul, writing to the saints at Rome, and classing himself among them, said: "We are buried with him (Christ) by baptism into death." Rom. vi. 4. Paul preached the gospel in Corinth, and "many of the Corinthians, hearing, believed and were baptized." Acts xviii. 8. These baptized believers doubtless constituted the church in that city. Writing to them afterwards, and reproving them for their divisions, he inquired, "Were ye baptized in the name of Paul?" He takes it for granted as well that they had been baptized as that they had not been baptized in the name of Paul. He had baptized Crispus and Gaius and the household of Stephanas; but there is no cause to conclude that, as these members were baptized by the apostle, other members were left

without the ordinance. 1 Cor. i. 13-16. Moreover, Paul, in writing to the church in Corinth, after enumerating the gross vices prevalent among the Gentiles, says: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11. In this passage, "washed" is generally supposed by commentators to mean "baptized"; and, indeed, as distinguished from "sanctified" and "justified," we do not see what else it can mean. We may fairly conclude, then, that the church in the city of Corinth was composed exclusively of baptized persons. Lydia and her household, and the jailer and his family, who constituted the nucleus of the church at Philippi, were all baptized; and there is no ground to conclude that the other members of the church did not submit to the ordinance. Acts xvi. 15, 33. To the church in Colosse the apostle wrote: "Ye are * * * buried with him (Christ) in baptism." Col. ii. 12.

As both Jews and Gentiles were admitted into the church by baptism, as several of the churches we know were composed wholly of baptized members, and as all the churches were under the same Lord and the same law, it is clear that baptism was a condition of membership in the primitive churches.

Baptism is not essential to salvation, but is in many cases essential to obedience, and obedience is essential to salvation. "The Pharisees and lawyers

rejected the counsel of God against themselves, not being baptized with the baptism of John." Lu. vi. 30. Those who reject the counsel of God cannot be wise or in safety, and the apostolic baptism is not less the counsel of God than was that of John. Jno. xv. 14. Christ has made it obligatory on all who would enter his church, and that is enough to control the conduct of those who love him.

We have, perhaps, unnecessarily extended this argument. No evidence, or semblance of evidence, can be furnished from the Scriptures that any person was ever received into an apostolic church without baptism. Indeed, there is no point concerning which Christians of all denominations and parties are more united than in maintaining the necessity of baptism to church membership. There is no large and settled church or sect that does not make baptism a condition of admission to its privileges.

CHAPTER III.

Believers the Only Subjects of Baptism.

If, as we have shown, the churches of Christ were composed exclusively of believers who had been voluntarily baptized, we may reasonably expect to find the ordinance restricted to believers. Our knowledge on the subject must be derived wholly from the New Testament. As the rite is peculiar to the new dispensation, the Scriptures of the Old Testament contain no allusion to it. Let us come, then, to the common version of the New Testament, and examine it honestly and carefully, that we may learn what it teaches concerning the subjects of baptism.

That the baptism of John was restricted to the penitent is, so far as we know, unquestioned. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." In our opinion, the differences between the baptism of John and that of the apostles, after the ascension of Jesus, were circumstantial, and not fundamental. The discussion of this question, however, would lead us too far from our purpose, and it is not necessary for its accomplishment. We have introduced the subject to make a single remark. If John's baptism and the baptism of Christ's disciples, before his crucifixion, were limited to penitent believers, and the apostolic baptism, after his resurrection from the dead, was extended to the

unconverted children of baptized believers, is it not strange and inexplicable that so radical a change should have taken place in the administration of the ordinance without any distinct mention of it, or even a slight reference to it? If there was no such change, the omission is easily understood.

Baptism is a positive or legal institution. It is of no obligation except from the divine will, and as that will is revealed to us. The question concerning it should be—not, What thinkest thou? but, How readest thou? It is what God wills it to be—nothing more and nothing less. Let us turn, then, to the law of Christian baptism? Matt. xxviii. 19, 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." All positive laws must be strictly construed. The command to make disciples and baptize them differs widely from the command to baptize persons and then make disciples of them. How did the apostles understand their grand commission? "Teach all nations, baptizing them"—not nations in the gross, good, bad, and indifferent, but the taught, disciples; "teaching them"—the baptized disciples—"to observe all things," &c. This was the plain construction of the language. How would the training of the apostles lead them to understand it? They were not ignorant on the subject of baptism. They had attended on the ministrations of John and seen that his baptisms were limited to

penitents, who brought forth the fruits of repentance. Some of them certainly, probably all of them, had received baptism at his hands. Jno. 1. 37, 40. They and their fellow-laborers had baptized more disciples than John. They knew nothing of any baptism except the baptism of disciples. How is it possible, then, that they should have understood their commission except in its plain sense? It changed the formula, but not the subjects of the rite?

The interpretation which the apostles put on the language of their commission we may learn clearly and certainly from their practice. They proceeded, in a few days, under the infallible guidance of the Holy Spirit, to the execution of their sacred trust. On the day of Pentecost—the most memorable day in the history of Christian churches—only those were baptized who "gladly received his (Peter's) word"; that is, who heartily embraced the gospel. Acts ii. 41.

In every subsequent account of the administration of baptism (except in the cases of household baptisms, which will receive timely consideration), it is clear that the rite was limited to believers. Philip was the first evangelist who carried the gospel beyond the limits of Judea. He went down to Samaria and preached Christ with great success. "The people with one accord gave heed unto those things which Philip spake." "There was great joy in that city." Now surely we shall learn how the apostles and their fellow-disciples understood the

law of baptism. The evangelist followed the example of the pentecostian laborers. "When they (the Samaritans) believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12.

It is not necessary to mention at length the baptism of the Ethiopian treasurer (Acts viii. 36-38), of Saul of Tarsus (ix. 18), of Cornelius and his friends, the first Gentile converts (x. 47), and the Corinthians (xviii. 8), who, according to the terms of the commission and the practice of the apostles, before and after the resurrection of Jesus, were all baptized after they were made disciples.

We will close this argument with the statement of an interesting event illustrative of it. Rev. Luther Rice was one of the most clear-headed men that we have ever known. He was sent by the Congregationalists as a missionary to India. It was his lot to make the voyage in company with two English Baptist missionaries. With one of them, a man of some learning and acuteness, he frequently discussed the subject of baptism. Rice found no difficulty in replying to his arguments, and took great pleasure in perplexing him by questions. One evening, at the close of a protracted discussion, the other Baptist missionary, a plain, sensible man, who had listened silently to the debate, said: "If a man had never heard of infant baptism, he might read through the New Testament without ever thinking of it." Rice hastily thought of

the Scriptures relating to baptism, but felt a little disconcerted at his inability to remember a text that certainly had reference to the practice. The remark haunted him. He resolved to examine the Scriptures more carefully on the subject. The more he searched them, the more painfully he was convinced of their silence concerning infant baptism. He had no doubt but that they taught it; but just where or how he could not perceive. He had great confidence in the learning and astuteness of Judson, who had preceded him in the voyage to India. He resolved to postpone the investigation of the subject until he could have the aid of his able fellow-missionary.

On reaching his destination and meeting Judson, he proceeded at length and very carefully to state his difficulties regarding infant baptism. Judson, having heard him patiently, quietly replied that his objections were unanswerable. Rice was confounded at the concession, and greatly grieved to find that Judson was on the point of being immersed on a profession of his faith.

Rice resolved at once to dismiss the subject from his mind. He had been sent out by the Congregationalists, and was dependent on them for support. His defection would hinder the success of the mission, or might even destroy it. Whatever might be true in regard to baptism, it would be unwise to pursue a course fraught with so many evil consequences. Thus he reasoned; but his conscience was truer than his head. Meditation and

prayer brought him to the conclusion that it is better to please God than men, and that the way to be useful is to do right. So soon as he was willing to follow the convictions of his conscience, his doubts and difficulties were all dissipated. The path of duty was straight and plain before him. He was baptized, returned to the United States, awakened the Baptist denomination on the subject of missions and of education, and contributed more than any man, dead or living, to their prosperity, growth, influence, and usefulness.

Let us not lose sight of the argument in our interest in the story. If infant baptism is a divine ordinance, it is obligatory on all Christian parents. The Scriptures were written for their instruction in righteousness. Is it not strange that they should contain no clear information concerning the rite? The duty of the Israelitish parents to circumcise their children, and of all believers to be baptized, is plain enough—a child may see it written as with a sunbeam; but the duty of parents to have their children baptized can be found only by diligent search and ingenious interpretations of Scripture, and multitudes cannot find it at all.

CHAPTER IV.

Believers the Only Subjects of Baptism.

Pedobaptists are not agreed as to the reasons for baptizing infants. Some baptize them because they are holy and worthy to receive it, and others because they are sinful and need its influence. Some derive their right to the ordinance from household baptisms, and others from the Abrahamic covenant and circumcision. Many, admitting that it is not of divine authority, practise it because it is a beautiful, appropriate, and useful ceremony. We must notice some of these pleas for the rite.

Before entering on an examination of the baptized households, we must offer a few general remarks. First, then, all families do not contain children, and particularly young children. In every neighborhood, houses may be found in which there are no infants. To base a positive Christian institution on the possibility or probability—for *certainty* there cannot be—that there were little children in the three or four families of whose baptism we read in the Scriptures, and that these children were baptized, is quite adventurous. Statute law is specific and positive, not inferential, and surely leaves no place for conjecture. Moreover, families are frequently spoken of in distinction from infants or without regard to them. If it is affirmed that a man has an intelligent or a pious family, nobody concludes that he has no in-

ROBERT BAYLOR SEMPLE, D. D.,

1769-1831.

Distinguished Minister and Historian of Virginia Baptists.

fants in his household, or that they are intelligent or pious. The remark is naturally and universally supposed to refer to that part of the family of whom intelligence or piety may be reasonably predicated. The person who should infer from the statement that the family contained infants, and that they were distinguished for their knowledge or godliness, would prove himself to be a sophist, or something more unfortunate.

How would the baptism of households be understood by the primitive Christians? The command was to baptize disciples, and all the early baptisms, if household baptisms be excepted, were in harmony with the command. How natural, then, was it for them to understand by household baptisms the baptism of such members of the families as were capable of complying with the prescribed conditions of the ordinance—such as had been instructed, and, under the influence of instruction, had repented and believed the gospel. They could hardly have imagined that these baptisms set aside the divine law of baptism and disregarded the example of the apostles, given under circumstances of so great solemnity in Jerusalem and Cæsarea. Surely nothing short of inspired testimony could have convinced them that household baptisms differed so widely from baptisms administered by the apostles under the immediate guidance of the Holy Spirit, and on occasions of the most profound interest.

Let us now examine the household baptisms in

detail, that we may see what light they shed on infant baptism. We have an account of the baptism of four households in the New Testament—those of Cornelius, Stephanas, the jailer, and Lydia. We will notice them in the order in which we have named them.

The baptism of the family of Cornelius, the Roman centurion, is not definitely mentioned; but the fact is unquestionable. By divine direction, he sent to Joppa for Peter, to learn what he ought to do. Cornelius waited for the apostle in Cæsarea, and "called together his kinsmen and near friends" to hear him. Peter preached to them the gospel. It was the first sermon delivered to the Gentiles, and God accompanied it with an extraordinary demonstration of his favor. "The Holy Ghost fell on all them which heard the word," and they spake "with tongues and did magnify God"; and the apostle "commanded them to be baptized in the name of the Lord Jesus." That the family of Cornelius were all included among the converts, there is no ground to question. They would surely have been called with his other kindred to hear so important a message, under circumstances of such thrilling interest; especially as we are informed that the centurion "feared God, with *all* his house." This household baptism offers no support to infant baptism, but is in perfect harmony with the law of baptism and the apostolic practice on the day of Pentecost. Cornelius was the head of a family that reverenced the true God, heard the gospel, re-

ceived the gift of the Holy Ghost, glorified God, and were baptized in the name of Jesus. We are decidedly in favor of the baptism of all such households. Acts x. 2, 24, 44, 46-48.

"I baptized," said Paul, "the household of Stephanas." 1 Cor. i. 16. The apostle visited Corinth about A. D. 54 or 55, where he remained "a year and six months, teaching the word of God among them." Acts xviii. 11. During this time, he baptized Stephanas and his family. In the year A. D. 59, or thereabouts, he wrote his first letter to "the church of God" in that city. In the epistle he makes special reference to the house of Stephanas. "I beseech you, brethren," said he, "(ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such," &c. 1 Cor. xvi. 15, 16. Several points are worthy of notice in this text. The family of Stephanas were "the first fruits of Achaia." This term is applied to the regenerate. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Jas. i. 18. See, also, Rev. xiv. 4. The word is never used, so far as we know, to denote unconscious or unregenerate infants. This family, in four or five years after their baptism, devoted "themselves to the ministry of the saints," whether in preaching the word or supplying the wants of the poor, we do not know. It was a benevolent, noble service, commended by the Spirit of inspira-

tion. If they were infants baptized by Paul, four or five years previously, they were the most precocious children that we have read of. Nor is this all. The apostle besought the Corinthian saints, renowned throughout the world for their spiritual gifts (1 Cor. i. 7), to "submit" themselves "unto such" as "the house of Stephanas." They were not only the benefactors of the church, but fitted to bear rule in it. They were not infants, not children; nor were they at the time of their baptism. It ought in fairness to be conceded that the baptism of the house of Stephanas yields no support to infant baptism, but lends its full weight to the exclusive baptism of believers.

We must now notice the baptism of the household of the Philippian jailer, recorded in Acts xvi. 24-34. Paul, divinely guided, passed for the first time into Europe, and commenced his ministrations at a Roman post called Philippi. Here several persons were converted and baptized, and a great persecution was commenced against Paul and Silas. They were arrested, scourged, and committed to the hands of the jailer, under strict charge to keep them safely. He cast them into the dungeon and made their feet fast in the stocks. They were delivered from their bondage by divine interposition, and the jailer was saved from suicide by the friendly counsel of Paul. We shall notice the narrative only so far as it relates to the point under discussion. The jailer brought Paul and Silas into his house, and "they spake unto him the word of

the Lord, and *to all that were in his house.*" Verse 32. We might infer, from the excitement and importance of the occasion, that all the jailer's family were present; but there is no room left for conjecture. The historian tells us positively that the word was preached "to *all* that were in the house." What was the result of this instruction? The jailer, in the "same hour of the night, * * * was baptized, he and all his, straightway." Verse 33. That there might be no possible plea for infant baptism found in this narrative, the inspired writer adds: "He (the jailer) brought them (Paul and Silas) into his house, * * * and rejoiced, *believing in God, with all his house.*" Verse 34. It is incomprehensible to us that any man of intelligence and candor should doubt that the jailer's family were converts to Christianity. There is precisely the same evidence of their conversion that there is of his. Did he hear the word of the Lord? So did they. Did he believe in Christ? So did they. Was he baptized? So were they. The whole narrative corresponds with the apostolic commission and practice in Jerusalem and Cæsarea. The order observed was instruction, faith, baptism. The ingenious reasoner who can derive authority for infant baptism from this narrative can find it anywhere.

Only the baptism of Lydia's household remains to be considered. Acts xvi. 14, 15: "A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose

heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household," &c. Were there infants in Lydia's family? The burden of proof lies on the advocates of pedobaptism, who would derive authority for their practice from this passage. We have shown incontrovertibly, as it seems to us, that in three baptized households there were no children, or that they were not included among the baptized. Does not this fact create a strong presumption that there were none in Lydia's house? We will perform, however, a work of supererogation. While we cannot positively prove that Lydia had no infant children, we can show the extreme improbability that she had any. She was a dealer in purple goods, of the city of Thyatira, in the province of Asia, several hundred miles distant from Philippi. She was probably an adventurer, with no permanent home. She, it is likely, had no husband. She said to Paul and Silas, "Come into *my* house and abide." If she had a husband, he seems to have been of no importance in the family. If she were married, there is no proof that she had children; and if she had children, there is no evidence that they were infants or minors. Her family probably consisted of the servants and helpers in her mercantile shop. When Paul and Silas were released from prison, and forced hastily to leave the city, they "entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed." Verse 40. Who

were these brethren in Lydia's house? They were not infants or young children, but persons capable of receiving religious consolation and encouragement. If there were nothing to bias the mind, it would be almost impossible to avoid the conclusion that the brethren referred to were Lydia's baptized household. If infant baptism has no better foundation than the probability that there were infants in the family of Lydia, and that they were baptized, it ought to be abandoned.

Let us test the strength of the argument drawn from the baptism of households in support of infant baptism by a parallel case. There were believing as well as baptized households. Of the nobleman of Cana it is said: "Himself believed, and his whole house." Jno. iv. 53. We read: "Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house." Acts xviii. 8. What would we think of the acumen of a logician who should reason after this manner: We read in the Scriptures of believing families; infants are found in most families; therefore, in the apostolic times, infants believed the gospel. The conclusion is a manifest absurdity, and consequently nobody reasons in that way; but the argument is quite as logical and the inference quite as conclusive as that which attempts to deduce infant baptism from the baptism of households.

The argument in favor of infant baptism derived from household baptisms proves quite too much for those who employ it. If families are to be

baptized on the faith of their parents, why should the baptisms be limited to infants? Are not adult children, as well as servants, as often found in families as infants? If families are to be baptized, why not baptize the whole of them? By what authority is the ordinance limited to infants and little children? The jailer "was baptized—he and *all his*." If family connection is a plea for baptism, why should it not avail for adults as well as infants?

Perhaps it will be said that faith is required of adults, in order to their baptism. Certainly it is, of those who act on their own responsibility; but households, according to the Pedobaptist theory, are baptized on the faith and by the authority of the parents. If households are to be baptized in virtue of their relation to their pious heads, why should any portion of the family be excluded from the privilege? The Israelites were required to circumcise all the males in their families, free and bond, at the age of eight days; but if, from any cause, the rite was neglected, it was proper to perform it at any period of life. Gen. xvii. 13 and Josh. v. 8. Circumcision was a family institution, and all its male members were entitled to its benefits. Baptism is supposed by the advocates of the infant rite to be a substitute for circumcision. By what plea, then, do they limit the baptism of households to the baptism of infants? That is not household baptism. It is the baptism of a part, usually a small part, and that, too, the least important part, of the family; and the discrimination, so far as we can discern, is arbitrarily made.

CHAPTER V.

Believers the Only Subjects of Baptism.

A popular argument in support of infant baptism is drawn from the Abrahamic covenant and the rite of circumcision. It is said: God entered into covenant with Abraham, and required him to have his male children circumcised as a sign or token of the covenant; that it is still in force; that baptism, under the new dispensation, is the sign of the covenant, as circumcision formerly was; that the sign should be applied to the children of believers, as circumcision was applied to Abraham and his descendants; and that baptism should be administered to female as well as male children, because the ordinance is suited to both sexes.

Let us examine this subject. When Abram was ninety years old, God entered into a covenant with him. Among its provisions, on God's part, Abraham was to have a numerous progeny—to be "a father of many nations"; kings were to come of him; the covenant was to be established with his seed, to be "an everlasting covenant"; the land of Canaan, in which he was a stranger, was to be given to him and to his seed "for an everlasting possession," and that God would be their God. Abram—whose name was then changed to Abraham—was, on his part, bound to walk before God and be perfect, and, in token of the covenant, to circumcise every male child, eight days old, born in

his house or bought with his money. Gen. xvii. 1-14. This sign or seal was to be perpetuated in the family of Abraham. It was a visible, enduring mark in the flesh, testifying what God had promised to the patriarch, and what he required of him and his posterity. Is baptism a token of this covenant? Does it certify that Abraham should have a numerous progeny? that kings should descend from him? that his posterity should possess the land of Canaan? If we did not know that pious and intelligent men have insisted that baptism is a token of this covenant, we should suppose that the opinion did not come within the range of human credulity.

Let us consider this matter further. Moses incorporated circumcision among the statutes that he gave to Israel. Lev. xii. 3. The rite has been observed by the descendants of Israel, in the line of Judah—that is, the Jews—down to the present time. It is maintained by them as a family distinction, and a token that they worship the God of Abraham. Is baptism a substitute for this family or national rite? The Scriptures give us no intimation of the substitution. No Jew was admitted to Christian privileges in virtue of his circumcision. There are great and irreconcilable differences between circumcision and baptism. Their *subjects* are different. Circumcision was administered only to the male descendants of Abraham and to the male slaves born in their families or bought with their money; baptism was administered to penitent believers, of all nations and of both sexes. The

time of their administration differed. Circumcision was administered to infants, by express command, when eight days old; baptism was administered to its subjects at any age and when convenience permitted. Acts viii. 36, 38. Circumcision was administered, not *officially* by priests, but by *parents* or *masters;* baptism was administered, not by parents, but by *apostles* or *ministers* of the gospel. No *moral quality* was required in order to circumcision (Josh. v. 1, 2); repentance and faith were the invariable prerequisites of baptism (Matt. iii. 7, 9. The *design* of the two rites was entirely different. Circumcision was a token in the flesh of the covenant in which God promised to Abraham and his posterity both temporal and spiritual blessings, on condition of their devotion to his service; baptism is a symbol of the resurrection of Christ and of the remission of sins. Rom. vi. 4; Acts xxii. 16. In short, circumcision belonged to the ceremonial dispensation, and passed away with its various sacrifices and bloody rites; and baptism is a gospel ordinance, to be perpetuated to the end of time. Matt. xxviii. 19, 20.

That there may be resemblances traced between circumcision and baptism, need not be denied. There are not two things in nature which do not bear a likeness to each other. There are no two rites in all the systems of religion, true or false, which do not have a resemblance to each other. But what of that? Water and fire resemble each other; but one cannot be substituted for the other.

Various resemblances may be pointed out between circumcision and baptism; but the latter differs so widely from the former in all its essential characteristics that, to infer the subjects of baptism from those of circumcision, is illogical and fallacious.

The *onus probandi* lies on those who affirm that baptism is a substitute for circumcision. We are not required to prove a negative. We will, however, in this case, come as near to doing it as possible to miss it. No subject caused the early churches so much perplexity and trouble as the introduction of Gentile converts into them without circumcision. The Jewish Christians were very zealous in support of the rite. They had received it from the fathers, it was incorporated among their national ceremonies, and was held in the highest estimation by all the Israelites. The introduction of Gentiles into the churches without this sacred and venerated rite seemed to these Jewish Christians to be a desecration and an outrage. They taught that, except men were circumcised after the manner of Moses, they could not be saved. Repentance, faith, baptism, holy lives, could avail them nothing, without circumcision. There was dissension and disputation among the brethren on this subject. A council was called in the city of Jerusalem to consider the matter and give their opinion concerning it, for the guidance of the churches. The convention consisted of the apostles, and elders, and the whole church. The believing Pharisees maintained "that it was needful to circumcise" the Gentile converts,

"and to command them to keep the law of Moses." The subject underwent a full discussion, in which Peter (the apostle, not Pope), Barnabas, Paul, and James participated. The council reached the conclusion that circumcision was not obligatory on Gentile believers. It was a burden which God had not laid upon them.

The discussion and the decision of the council contained not the slightest reference to the substitution of baptism for circumcision. We will not affirm that, admitting the substitution was divinely required, it was *impossible* that the discussion should have occurred without an allusion to it. We know not the limit of possibilities. We will, however, say that, under the circumstances, it seems to us *extremely improbable*, conceding the divine authority of the substitution, that it was not mentioned as an important element in the settlement of the matter. Consider the facts of the case. The question was whether it was necessary to circumcise the Gentile converts. They had been baptized, and, if baptism was a substitute for circumcision, they had been virtually circumcised. This explanation would have satisfied the Gentiles, and, at least, have silenced the Pharisees. Indeed, it was absolutely necessary to an understanding of the matter in debate. Is it reasonable to suppose, does it come within the scope of credibility, that Peter and Barnabas, Paul and James, should have publicly discussed this perplexing subject without the slightest reference to the principle that would have

freed it from all difficulty? We do not believe that they did. The matter is all plain when we suppose that the council, under the inspiration of the Holy Ghost, knew nothing of the substitution of baptism for circumcision. They could not have learned it from the Scriptures, and, if they learned it from direct inspiration, they failed to record it for the benefit of future generations.

Several passages of Scripture have been quoted in support of infant baptism, which we need not examine. A careful attention to their contexts will show their irrelevancy to the subject; or an examination of the comments of candid and learned Pedobaptists will usually disclose the same truth. These texts do not mention infant baptism, or refer to it, or reveal any principle which can logically lead to it.

Infant baptism seems to be a harmless rite. It appeals strongly to parental affection, is invested with poetic charms, and refers for its support to a venerable antiquity, and to the number, learning, and respectability of its advocates. What harm, it is asked, can a rite so simple, appropriate, and beautiful do to the child or its parents? The influence of pedobaptism, in this country, has been greatly modified by the prevalence of Baptist views. In many places and some religious sects it has fallen greatly into desuetude. If the rite is not neglected, it is observed as an empty ceremony. It has no regenerating and no sin-cleansing efficacy. In four-fifths of the Christian world, however, in-

fant baptism is viewed in a very different light. It is held and practised as a regenerating, sin-purifying ordinance. This doctrine is taught without equivocation and without reservation. Infants, born in sin, are supposed to be renewed in nature and delivered from guilt by the application of a few drops of water, in the name of the Father, Son, and Holy Spirit, by a duly qualified priest, or, in cases of necessity, by parents, physicians, or nurses. The regenerated child is made a member of the mystical body of Christ and an inheritor of the kingdom of heaven. He grows up in the church. His membership is perpetuated by the rite of confirmation.

To this system we have grave and weighty objections. It finds no countenance in the oracles of God. We read, indeed, in a book containing many excellent truths and precepts, that by baptism infants are regenerated, made members of the mystical body of Christ, and inheritors of the kingdom of heaven; but we find no such teaching in the Scriptures. The tendency of this doctrine has been, in all ages and in all countries, to obliterate the distinction between the church and the world. In almost every land where pedobaptism has enjoyed uncontrolled sway, the limits of the church and the world have been coextensive. All the infidelity, corruption, and blasphemy of the people have been within the church. Its discipline has been overthrown, or exercised only in regard to those who have questioned its authority. The Romish and

Grecian hierarchies, wherever they have been established, have confirmed these statements; and Protestant hierarchies, though restrained by the influence of dissent in their tendency, have quite clearly exemplified the same remarks.

The influence of the doctrine of baptismal regeneration is even worse on individuals than on communities. Persons who grow up under the persuasion that they are regenerated, children of God, and inheritors of his kingdom, are laboring under a perilous delusion. They misconceive the plan of human redemption. They cherish a hope that neither Scripture nor reason can sanction. They vainly imagine that they have some claim to divine mercy, some advantages for securing salvation, that others have not. Will not this persuasion inevitably beget a false peace, inspire a deceptive hope, and tend to prevent repentance unto life? Parents, too, must have less solicitude for the salvation of their children, as they have been placed within the limit of the covenant and made heirs of the heavenly kingdom.

CHAPTER VI.

Only Immersion is Baptism.

The inspired writers use only one term, with its derivatives, to denote the act required by the ordinance under consideration. That word, it has been elsewhere stated, as expressed in Roman letters and changed in form to suit the English idiom, is *baptize*. What does it mean?

Some writers maintain, and multitudes of people believe, that baptize signifies equally to sprinkle, to pour, or to immerse. We will not affirm that a word might not be employed with a meaning so comprehensive and yet so indefinite. We have no knowledge of any such term. There is certainly no such word in the English tongue. If there is any such term in any language, modern or ancient, it has not come to our knowledge. We do not perceive what use could be made of so vague a word. Sprinkling, pouring, and immersing are entirely distinct acts, and are never confounded in human conception. Terms to express these different acts are needed in the intercourse of society, and are found, we doubt not, in all languages; but a word denoting them all would not only be a *nondescript*, but tend merely to confuse or mislead. If baptize means sprinkle or pour, it does not mean immerse.

Other persons insist that baptize signifies neither sprinkle, pour, nor immerse, but wash or cleanse; that it denotes an effect, not an act. This defini-

tion will be found to be utterly irreconcilable with the inspired use of the term.

We maintain that baptize means immerse or dip, and that, like these terms, though it may be used in a figurative sense, it invariably has reference to its primary import. To learn the meaning of the word, let us go, not to lexicons, but to the common version of the Scriptures. We decline an appeal to lexicons, not because we have any dread of the result, but because we wish to present an argument in support of our views that may be fully understood and appreciated by every intelligent reader of the Scriptures.

It must be borne in mind that the translators of the English version were Pedobaptists, and, either from the order of King James or their own views of propriety, failed to translate the Greek term *baptizo*, with its cognates, used in the Scriptures to denote the act required by the ordinance. We must, therefore, learn its meaning from its various connections in the New Testament.

We may infer the import of baptism from the *places* of its administration. John, having received his commission to baptize from heaven, commenced preaching "the baptism of repentance for the remission of sins"; and "then went out unto him all the land of Judea, and they of Jerusalem, and were all *baptized of him in the river Jordan.*" Mk. i. 5. No intelligent person, reading this passage with an unbiassed mind, would have any doubt that these multitudes were immersed in the river.

To suppose that they went into the stream merely to have water sprinkled or poured upon them, is, in our view, a puerility undeserving a reply.

Read again: "John was baptizing in Ænon, near to Salim, because there was much water there; and they came and were baptized." Jno. iii. 23. The necessity of "much water" for the purpose of immersing is quite plain; but it was not needed for sprinkling or pouring. It is said, however, by the advocates of sprinkling, that great multitudes attended the ministry of John, and that "much water" was needed to quench their thirst and that of their beasts. This is not what the evangelist says. His words are, not that John was preaching or encamped at Ænon, because there was "much water" there, but that "John was *baptizing in Ænon, because there was much water there.*" If language can make anything clear, it is plain that John baptized in Ænon on account of its furnishing an ample supply of water for the purpose.

It is sometimes said that these passages refer to John's baptism, and not to Christian baptism. This is true; but we are simply inquiring for the meaning of the word baptize. The thing which John did, Christ commanded his apostles to do. If he immersed, they immersed. It can hardly be supposed that the meaning of the word "baptize" was changed in the short period from the commencement of John's ministry to the beginning of the apostolic ministry.

The baptism of the jailer and his family, at

Philippi, is supposed by some to furnish proof that the rite was administered by sprinkling or pouring. He was baptized, it is said, in the prison, at night, without previous preparation for the administration of the ordinance, and it is not probable that there was any convenience in the jail for immersion. This argument cannot rise above probability. There might have been ample means for immersion. If the word "baptize" means immerse, there is nothing in this case to create the slightest doubt that the jailer and his family were immersed. On the contrary, the recorded facts furnish strong probability in favor of their immersion. The jailer, alarmed by an earthquake, brought Paul and Silas "out"—doubtless out of the "inner prison"—and inquired for the way of salvation. "And they spake unto him the word of the Lord, and to all that were *in his house.*" This teaching clearly occurred in the jailer's house—probably a portion of the prison set apart for his occupancy. In the same hour of the night, he "was baptized, he and all his, straightway." Now, notice, after the baptism, he "brought them into his house." Why had they left it? If the baptism had been sprinkling or pouring, there would have been no need for going out of it. Immersion, in all probability, rendered it necessary to leave the jailer's house, and, the ordinance having been administered, the company very naturally returned to the house for refreshments. Acts xvi. 25-34.

The meaning of the word "baptize" is clearly in-

dicated by the *import of the prepositions* used in connection with it. Notice the following passages: "Baptized *in* Jordan"—Matt. iii. 6; "Jesus, when he was baptized, went *up* straightway *out of* the water"—verse 16; "They went down both *into* the water, *both* Philip and the eunuch, and he baptized him; and when they were come up *out of* the water," &c. The prepositions used in these texts are in perfect harmony with the practice of immersion, but are utterly discordant with that of sprinkling or pouring. The unbiassed mind, in reading these passages, would never imagine that baptism was anything but immersion.

The attempt has been made to weaken the force of this argument by appealing to the ambiguity of the Greek prepositions contained in these Scriptures. That they were used with considerable latitude and indefiniteness need not be denied. It must be conceded, however, that the best Pedobaptist scholars have translated the prepositions as we have them in the above passages. So far as we know, there is not a respectable version of the Scriptures in the English tongue in which these prepositions are not rendered substantially as in the common version.

There is, however, in this version a notable exception to the rendering of the preposition under consideration. We read in Matt. iii. 11: "I indeed baptize you *with* water unto repentance." This preposition cannot be well construed with immerse. It would be awkward and bad English to

say, "I *immerse with* water." The language, "I *sprinkle* you *with* water," sounds well; but it would be intolerable to say, "I *pour* you *with* water."

It seems strange that the Greek preposition *en*, which in the 6th verse is rendered *in*—"*in* Jordan"—should in the 11th verse be translated *with*—"*with* water." Uniformity of translation is desirable, if not forbidden by the sense of Scripture. In these passages, there is nothing to prevent a uniform rendering. It would be incongruous to say "with Jordan"; but it is in perfect harmony and good taste to translate the passages "*in* Jordan" and "*in* water." Dr. George Campbell, of Edinburgh, a learned Presbyterian divine, and president of Marischal College, not only translates the passage "*in* water and *in* the Holy Ghost," but makes the following comments on the subject:

"All the modern translations from the Greek which I have seen render the words as our common version does, except Le Clerc, who says, *dans l' eau—dans le Saint Esprit.* I am sorry to observe that the Popish translators from the Vulgate have shown greater veneration for the style of that version than the generality of Protestant translators have shown for that of the original; for in this the Latin is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned that none of them have scrupled to render *en to Jordane*, in the 6th verse, *in Jordan*, though nothing can be plainer than that, if there be any incongruity in the expression *in water*, this *in Jordan*

must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying *with the water of Jordan*, which would have made their deviation from the text too glaring. The word *baptizein* (baptize), both in sacred authors and in classical, signifies *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en udati* (in water), *en to Jordane* (in Jordan). But I should not lay much stress on the preposition *en*, * * * which may denote *with* as well as *in*, did not the whole phraseology in regard to this ceremony concur in evincing the same thing. * * * When the Greek word *baptizo* is adopted, I may say, rather than translated, into modern languages, the mode of construction ought to be preserved, so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party."—"The Four Gospels," Boston Edition, Vol. IV., pages 23, 24.

CHAPTER VII.

Only Immersion is Baptism.

Another proof of our proposition may be derived from the incidental and figurative references to baptism in the Scriptures. Several of these claim our notice.

Baptism is a burial. "We are," says Paul, "buried with him (Jesus Christ) by baptism into death." Rom. vi. 4. This language is figurative; but it must have reference to the import of the word "baptism." There is a resemblance between immersion and a burial, clear to every intelligent mind. In either case the body is covered, concealed. A burial by sprinkling is a thing unknown. It would, indeed, be possible to bury a body by the sprinkling of earth; but how could it be buried by the sprinkling of water? A conception so unnatural and grotesque surely never found a lodgment in the brain of the pupil of Gamaliel. A burial by pouring water is little less wild and improbable; while a burial by washing or cleansing is a simple absurdity. But, supposing—what Dr. Doddridge says it is the part of candor to admit—that there is in the language "an allusion to the manner of baptizing by *immersion*, as most usual (universal, as we maintain) in these early times," the figure is plain, striking, and impressive.

It is asserted by some, in their efforts to weaken the argument drawn from this text in favor of im-

mersion, that the baptism referred to was not literal, but spiritual. Our only present use for the text is to prove that baptism is immersion. It serves our purpose quite as well whether it be interpreted literally or spiritually. Paul, who was a master of language, and guided by the Spirit of inspiration, called baptism a burial; which figure is clear, pertinent, and instructive, if baptism means immersion, but forced, meaningless, and misleading, if it signifies sprinkling, pouring, or cleansing.

Washing is an effect of baptism. "Arise," said Ananias to Saul of Tarsus, "and be baptized, and wash away thy sins." Acts xxii. 16. Washing is not an effect of sprinkling. The conception of washing by sprinkling is unnatural. It may be used to moisten or soften, but not to wash. Washing may be an effect of pouring; but the text cannot be construed in harmony with this term. It is an obvious absurdity to say: "Arise, and be poured, and wash away thy sins." A man can be poured upon, but only liquids or solids in dust or grains can be poured. The language, "Arise, and be *immersed*, and *wash away* thy sins," is in perfect harmony with our conceptions of the effect of immersion. We immerse for the purpose of washing. The removal of filth is the usual consequence of immersion.

Baptism denotes overwhelming distress and suffering. "I have," said Jesus, "a baptism to be baptized with; and how am I straitened (or pained) till it be accomplished!" Lu. xii. 50. It is evident

from the context that the Saviour had reference in this language to his approaching sufferings and death. He calls them, figuratively, a baptism—an immersion. The figure is natural, common, and impressive. We speak of overwhelming sufferings, of being drowned in sorrow, and of being immersed in cares. Everybody perfectly understands the language. Jesus called his sufferings a baptism because of their severity. The same conception of sufferings is expressed by the Psalmist in different language: "Then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul." Psa. cxxiv. 4, 5. Dr. Campbell, the learned Pedobaptist already referred to, thus translates the text: "I have an immersion to undergo; and how am I pained till it be accomplished!" The thought is solemn and affecting. The Saviour said, in anticipation of his sufferings on the cross: "I have an immersion to undergo"—I am to be overwhelmed in sorrow and in sufferings; and I am "pained"—filled with anxiety and grief—till the fearful trial is over. How tame and unmeaning, not to say incongruous, does the text become, if it be rendered: "I have a pouring, or sprinkling, or cleansing to undergo." Who would think of representing the sufferings of the Saviour by sprinkling a few drops of water on the face or pouring a cupful of water on the head? To call the sufferings of Christ a washing or cleansing, would be a grievous offence against taste.

Some writers, to evade the force of this passage in favor of immersion, have maintained that the Saviour was baptized by his own sweat and blood. His sufferings are, in several passages of Scripture, described as the shedding of his blood. Matt. xxvi. 28; Heb. ix. 22. By a common figure of speech, a part is put for the whole, or the effect for the cause. The shedding of Christ's blood was a notable part of his sufferings, and the cause, or one of the causes, of his death. It would not have been strange, if, in anticipation of his sufferings, he had described them as a blood-shedding; but to call them a sprinkling or a pouring has no sanction, so far as we are informed, from analogy, and greatly weakens and obscures the sense of the passage. How much more in accordance with its intent and force is the comment of Lange: "*To be baptized*—An image of the intensity of his suffering, like a baptism performed by immersion."

Baptism is a covering. "Our fathers * * * were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 2. This was not a literal, but a figurative baptism. There was a resemblance between the passage of the children of Israel through the Red Sea and immersion. It is plain to every discerning mind. In both cases there was a covering up, a shutting in. Dr. Whitby, an Episcopalian, who cannot be suspected of any partiality for Baptist views, describes it: "*They were baptized unto Moses in the cloud;* i. e., into the doctrine taught by Moses; for the cloud was not only for direction,

but for a covering over them, according to the words of the Psalmist, 'He spread out the cloud for a covering.' Psa. cv. 29. *And in the sea*—for they were covered with the sea on both sides. Ex. xiv. 22. So that both the cloud and the sea had some resemblance to our being covered with water in baptism. Their going into the sea resembled the ancient rite of going into the water."

Dr. McKnight, the learned Scotch commentator, though less explicit in his language than Dr. Whitby, evidently put the same interpretation on the passage. He says: "*In the cloud and in the sea.* Because the Israelites, by being hid from the Egyptians under the cloud, and by passing through the Red Sea, were made to declare their belief in the Lord and in his servant Moses (Ex. xiv. 31), the apostle very properly represents them as 'baptized unto Moses in the cloud and in the sea.'"

This sense of the passage commends itself to the enlightened and impartial mind. Another interpretation, however, is given to it, in the interest of sprinkling or pouring. The Israelites, it is maintained, were baptized by the sprinkling or pouring of water from the cloud, and by spray from the sea. This exposition demands the change of the common rendering of the Greek preposition *en* from *in* to *by*—a change which it admits, but which is sanctioned by no translator within our reach. This change, however, will avail the advocates of sprinkling but little. The interpretation is inconsistent with the history of the case. God wrought a mira-

cle to deliver his people from the power of the Egyptians. "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Ex. xiii. 21. The cloud and fire were a symbol of the divine presence, designed to cover and guide, and not to sprinkle, the escaping Israelites. Nor were they moistened by the spray of the sea. "The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." Ex. xiv. 22. It would certainly have derogated from the completeness of the miracle and the glory of God, had they reached the eastern shore of the sea drenched with showers and bedraggled with mud. The miracle was dishonored by no such imperfection. "The children of Israel walked upon *dry land* in the midst of the sea, and the waters were a wall unto them on their right hand and on their left." Verse 29. This was undoubtedly a dry baptism, but a figurative one. The person who can find sprinkling, pouring, or cleansing in this baptism will have no difficulty in finding it anywhere. The servant of James Hervey, the author of "Meditations Among the Tombs," said his master could make a sermon out of a pair of tongs, and no doubt he could. It does not, however, require half the ingenuity to make a sermon on a pair of tongs that is demanded to extract water baptism from the pillar of a cloud and the sea walls that protected the Israelites in their escape from Egypt.

We will notice a passage, of the class of Scriptures under consideration, relied on by many in the defence of sprinkling or pouring. "He (Jesus) shall baptize you with the Holy Ghost and fire." Matt. iii. 11. Nothing, beyond a fair translation, is needed for the understanding of this text. The attentive reader has already seen that Dr. Campbell not only renders the language "*in* the Holy Ghost and fire," but expresses his surprise that the translators of King James should have abandoned the ordinary sense of the preposition *(en)*, which they were compelled to accept in the 6th verse. The best, we think, that can be said in favor of the common version is that the particle *may be* rendered *with*. In the first ten chapters of Matthew, *en* occurs about ninety-five times. In seventy-four places it is rendered *in*, or by terms of equivalent import; in sixteen passages it is translated by other words, and only in five places by *with*. The almost uniform import of the preposition seems to have made it obligatory on the translators not to depart from it without necessity. In the 11th verse the necessity did not exist. Lange, in his commentary, agrees with Dr. Campbell as to its proper rendering. He says: "Verse 11. *He shall baptize*, or immerse, *you in* the Holy Ghost and in fire."

The language is figurative; but its import is clear. When it is affirmed that a man is immersed in cares, or politics, or debt, or trouble, nobody has any doubt as to the meaning of the words. A man is immersed in cares when they absorb his thoughts

and occupy his time. A man is immersed in the Spirit when he is fully under the influence of the Spirit—is enlightened, strengthened, guided, and endowed with extraordinary gifts by him. Baptism in the Spirit denotes that wonderful communication of the Spirit by which the apostles and their colaborers were fitted for their important mission.

It is maintained by the advocates of pouring and sprinkling that the baptism of the Holy Ghost was by pouring. In support of this view, several passages are quoted: "Having received of the Father the promise of the Holy Ghost, he (Jesus) hath shed forth this which ye now see and hear." Acts ii. 33. "On the Gentiles was poured out the gift of the Holy Ghost." Acts x. 45. "The Holy Ghost fell on them, as on us at the beginning." Acts xi. 15. These expressions, "shed forth," "poured out," and "fell on," denote the manner of the copious communication of the Spirit and his gifts; but they do not describe the baptism of the Spirit. That was the result of this abundant communication of the Spirit. He was "shed forth," "poured out," "fell," in such great measure that those who received the gift were not only filled with the Spirit, but immersed in him—brought entirely under his influence, as a body covered with water is saturated with it. The baptism of the Holy Ghost has no reference to the manner of his communication, whether it be by shedding, pouring, or falling; but to his abundant influence. The apostles were immersed in the Holy Spirit just as a guinea would be immersed in a vessel filled by water poured into it.

CHAPTER VIII.

Only Immersion is Baptism.

The word "immerse" and its derivatives may be substituted for "baptize" and its derivatives in every place where they occur in the New Testament, making good sense, without the slightest incongruity or violence to the language; and this is not true of the term "sprinkling, pouring, washing, or cleansing."

When we insert a key in a lock, and it fits every ward and easily turns the bolt, we know that we have the right key. Just so it is in the definition of a word. If it is properly defined, the definition may be put in every place in which the word is rightly used, without force or bad taste; but, if the definition is incorrect, while it may be substituted in many sentences for the original term without obvious inaccuracy, it cannot be so substituted in an extensive use of the term without bad taste, ambiguity, or nonsense. To this principle of language, so far as we know, there is no exception. Let us subject the definitions of the word "baptize" to this test. The process may lead to the repetition of statements made in preceding articles; but its importance will justify the operation.

"And were all baptized of him *in the river Jordan.*" Mark i. 5. It is obvious that pouring candidates in the river is not good English. That word must stand aside.

JOHN ALBERT BROADUS, D. D., LL.D.

1827–1895

Professor in the Southern Baptist Theological Seminary, 1859–1889.

President of the same Institution, 1889–1895.

"*Buried* with him *in baptism.*" Col. ii. 12. Buried in sprinkling, or in pouring, or in washing, or in cleansing, are all barbarisms. These substitutes for baptism must be ruled out.

"Be baptized and wash away thy sins." Acts xxii. 16. To be sprinkled for the purpose of washing is incongruous; but to be washed or cleansed for that object is simply preposterous.

"By one Spirit are we all baptized into one body." 1 Cor. xii. 13. "As many of you as have been baptized into Christ." Gal. iii. 27. To be sprinkled, or poured, or washed, or cleansed into a body, or into Christ, is language that no scholar, or writer of clear conceptions, would employ.

By the laws of language, sprinkling, pouring, washing, and cleansing are equally excluded as substitutes for baptism. Immersion is the key that fits all the wards of the philological lock, by which so many commentators and critics have been needlessly perplexed. Immersion and its cognates will substitute baptism and its cognates, through all their moods, tenses, and declensions, without obscurity, confusion, or the slightest violence to the prepositions and other terms used in connection with them. On this point the reader may find conclusive evidence in the Revised Version of the New Testament, published by the American Bible Union.

Immersion was so evidently practised by the early Christian churches, except in cases of sickness or of supposed necessity, it seems strange that an intelligent person should deny it. Any number of credible witnesses on this point might easily

be furnished; but it will be sufficient to present two or three quotations—which, for the sake of convenience, we copy from the "Star Book," a valuable little treatise on baptism:

MOSHEIM: "In this century [the first], baptism was administered in convenient places, without the public assemblies, and by *immersing* the candidates wholly in water."

NEANDER: "In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by *immersion*, as a sign of entire baptism into the Holy Spirit, and of being entirely penetrated by the same."

WADDINGTON: "The sacraments of the primitive church were two—that of baptism and the Lord's supper. The ceremony of *immersion*, the oldest form of baptism, was performed in the name of the three persons of the Trinity."

SCHAFF: "Finally, so far as it respects the mode and manner of baptizing, there can be no doubt that *immersion*, and not sprinkling, was the original normal form." *Star Book*, pages 37, 38.

Not only was immersion practised by the early Christian churches, but it has been continued by the Greek church, next to the Roman Catholic, the largest of all the Christian sects, and containing the people who have inherited the language in which the New Testament was written, down to the present time. Every well-informed person is ac-

quainted with this fact; but we will quote a single testimony in proof of it:

COLEMAN: "The Eastern church has uniformly retained the form of *immersion* as indispensable to the validity of the ordinance; and repeat the rite, whenever they have received to their communion persons who have been baptized in another manner." *Star Book*, page 45.

The Greek church practises *trine immersion*, which we consider a corruption of the apostolic baptism; but this fact does not weaken its testimony in favor of immersion. The repetition of the act might easily grow out of an erroneous interpretation of the command, "baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*"; but we see no reason for changing sprinkling into immersion. All the motives of convenience, comfort, and taste draw in the opposite direction.

The Roman Catholic church continued immersion, except in extreme cases, to the close of the thirteenth century. On this point the most abundant testimony can be furnished. We need quote but two authorities:

DR. BRENNEN: "*Thirteen hundred years* was baptism generally and originally performed by the *immersion* of the person under water, and only in extraordinary cases was sprinkling or affusion permitted. These latter methods were called in question, and even prohibited."

AUGUSTI: "*Immersion* in water was general un-

til the *thirteenth century* among the Latins. It was then displaced by sprinkling, but retained by the Greeks." *Star Book*, pages 40, 41.

The English Episcopal church, in its rubric on baptism, strictly enjoins that the child shall be *dipped*, unless it be duly certified that it is sickly or weak and unable to endure dipping; and in that case, pouring or sprinkling may suffice.

The *baptisteries* still preserved in Italy and in the East furnish conclusive evidence that *immersion* was the practice of the *early Christian centuries*. These buildings, some of them dating as far back as the third or fourth century, were erected at great expense, and were furnished with ample conveniences for immersing adults, as well as infants. The fonts are in the centre of the buildings, circular in form, three or four feet deep, and sufficiently spacious for the immersion of half a dozen adults at one time. These structures furnish proof, not only that immersion was practised, but of the great importance attached to it. No modern church or sect has furnished proof of their zeal for immersion comparable in strength with that given by the early Christians in the erection of their baptisteries.

If sprinkling was not the primitive baptism, it may very properly be asked when and how was it introduced. On this subject we quote from the Edinburgh Encyclopædia, which cannot be suspected of any partiality for Baptists:

"It is impossible to mark the precise period

when sprinkling was introduced. It is probable, however, that it was invented in Africa, in the second century, in favor of clinics. But it was so far from being approved by the church in general that the Africans themselves did not account it valid. The first law for sprinkling was obtained in the following manner: Pope Stephen III., being driven from Rome by Astulphus, king of the Lombards, in 753, fled to Papin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Brittany, consulted him whether, in a case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But, though the truth of this fact should be allowed, which some Catholics deny, yet pouring or sprinkling was only admitted in cases of necessity. It was not till 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country (Scotland), however, sprinkling was never practised, in ordinary cases, until after the Reformation; and in England, even in the reign of Edward VI., trine immersion—dipping first the right side, secondly the left side, and last the face of the infant—was commonly observed. But, during the persecution of Mary, many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556, a book was published at that place, containing 'The form of prayers and ministration of

the sacraments, approved by the famous and godly learned man, John Calvin,' in which the administrator is enjoined to take water in his hand and lay it upon the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and, returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England, in the reign of Elizabeth, but was not authorized by the Established church. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted. Twenty-five voted for sprinkling and twenty-four for immersion; and even this small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that assembly. Sprinkling is, therefore, the general practice of this country. Many Christians, however, especially the Baptists, reject it. The Greek church universally adhere to immersion."—*Art. Baptism.*

The origin of sprinkling and pouring for baptism is of historical interest, and tends to confirm the position that "only immersion is baptism." They are clearly of post-apostolic origin. Our chief reliance, however, for the support of immersion is on the import of the word "baptize," as its meaning is disclosed in the Scriptures and confirmed by the highest lexicographical authority. If, as Moses Stuart says—and this country has produced no

scholar more eminent than he was—"all lexicographers and critics of any note are agreed" that "*baptizo* (baptize) means to dip, plunge, or immerse into any liquid," then to baptize by sprinkling or pouring is a gross solecism. The incongruity of the language appears, if we substitute immerse for baptize. To immerse by sprinkling is an absurdity. To immerse by pouring is equally impossible, if the pouring is not sufficiently copious to overwhelm. How can a man be immersed by pouring a cup of water on his head?

CHAPTER IX.

Only Immersion is Baptism.

Admitting that baptism means immersion, and never sprinkling or pouring—that the apostolic baptism was immersion; that immersion was practised, except in cases of supposed necessity, for several centuries, and that it was generally practised till the beginning of the fourteenth century—it is maintained by some that it is not essential to the validity of the ordinance. The dispensation, it is said, is spiritual; ceremonies are of little importance; baptism is symbolic of a moral cleansing, and is equally expressive, whether the candidate be immersed or water be applied to him in some other way. Immersion is good, but not better than sprinkling or pouring, as a sign of purification. We have not the work of Professor Moses Stuart on baptism before us; but, if our memory is not at fault, the above is substantially the ground which he occupied in regard to baptism.

In our view, this is the most plausible argument in favor of sprinkling or pouring. It is plausible, but not sound. The Greek language had a copious variety of words, denoting sprinkling, pouring, washing, purifying, wetting, and the like; and yet Jesus chose *baptize*, meaning, as conceded in the argument, *immerse*. Why did he select this word to signify the act required in the ordinance? There must have been a reason for it, and a good one.

He was infinitely wise, and righteous, and kind, and comprehended perfectly the design of the institution, and all the abuses that would be made of it. It is noticeable, too, that neither evangelists nor apostles ever employ any other term but this or its cognates, with reference to the rite. Immersion, also, is suited to all climates, all countries, and all times. The notion that there are habitable countries so dry as to furnish no water for immersion, or that there are regions so cold that water can neither be found nor prepared for that use, is unworthy of refutation. Immersion may be inconvenient, and involve some expense and trouble; but what of that? Jesus travelled from Galilee to Judea, sixty or seventy miles, probably on foot, to be baptized of John in the river Jordan; and shall we set aside his command because it is not according to our convenience, or because we imagine that something else would suit us better?

Christ has made no provision for changing the ordinance. Neither churches, nor synods, nor general assemblies, nor ecumenical councils, nor pontiffs, nor any earthly power, have the shadow of authority for altering it. It is their province to obey, not to legislate. "Ye are my friends," said Jesus, "if ye do *whatsoever* I command you." Roman Catholics changed the rite from immersion to sprinkling—and, with their views of church power, acted consistently; but Protestants, or Christians who take the Bible as their standard of practice, can have no apology for making such an alteration.

Even supposing that churches had authority for changing the ordinance, why should they do it? Are they wiser than their Lord? Sprinkling and pouring, it is said, symbolize moral purification. Do they do it better than immersion? Cleansing is not all that is symbolized by baptism. It represents the death and the resurrection of Christ, and conversion under the idea of a resurrection. "Know ye not," says Paul, "that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, we shall be also in the likeness of his resurrection." Rom. vi. 3, 4. All commentators not writing in the defence of sprinkling and pouring agree with Archbishop Tillotson in their interpretation of this passage: "Anciently, those who were baptized were *immersed*, and *buried* in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the apostle alludes." *Star Book*, page 29. Now, we ask whether sprinkling or pouring, by any stretch of the imagination, can be made to symbolize a death and resurrection. The only reason for changing the ordinance would be simply this: Christ deemed immersion proper, and commanded its observance; but we consider it inconvenient, if not indelicate—unsuited to the taste and refinement of the age—and, therefore, we "abridge somewhat its form."

We have a few plain and candid general remarks to make to sincere believers in Christ:

Immersion is certainly baptism. This has been conceded by all the Christian world, so far as we are informed, excepting a few Presbyterians of the present century. On this point they confront the learning and authority of Christendom. Roman Catholics and members of the Greek church, Protestants, Lutherans, Episcopalians, Calvinists, Methodists, Congregationalists—all sects, orthodox and heterodox, with the exception mentioned, not only concede that immersion is "permissible" baptism, but, at least, of equal validity with sprinkling or pouring. The Greek church, of more than 60,000,000, deny that sprinkling or pouring is baptism. The English church, with all its learning, enjoins dipping, and considers pouring, in exceptional cases, merely "permissible." All sects of Baptists maintain the exclusive validity of immersion. Roman Catholics, with perfect unanimity, accept sprinkling or pouring for baptism on a ground on which every consistent Protestant must reject it. Now, we ask any candid believer why he should receive sprinkling or pouring for baptism, of whose validity there is so much reason to doubt, and reject immersion, whose scripturalness is conceded by all Christendom, except a few modern polemics? In regard to his worldly interests, he would not so act. He would surely be governed by the commanding probability. Should he be less anxious to pursue the right course when the honor of his Master and

the interests of his kingdom are at stake? We think not.

Baptism is not essential to salvation, and, therefore, it is maintained by some, the manner of its observance is of no great importance. We do not believe in the essentiality of baptism to salvation. On this point Baptists have been much misunderstood and misrepresented. In former times, they were censured for conceding the possibility of salvation without baptism; and in the present day, they are blamed for giving it undue prominence and importance. The rite may be over-estimated or under-estimated with facility. We should aim to give it the precise position that it holds in the Sacred Scriptures. While we admit that baptism is not essential to salvation, we maintain that *obedience* is. Christ is "the author of eternal salvation unto all them that *obey* him"; and only unto such. Heb. v. 9. Baptism is a divine commandment, obligatory on all believers. It is enforced, not only by the supreme authority, but by the winning example of the Son of God. Of persons ignorant, or misinstructed, or in doubt, or dilatory in regard to the ordinance, we say nothing. We leave them in the hands of a righteous Judge. Suppose, however, a person professing to trust in Christ believes immersion to be divinely commanded, and deliberately and persistently refuses to submit to it; can he be saved? We judge not. He will be lost, not for the lack of baptism, but because his disobedience will demonstrate his want

of faith, and consequently his unregeneracy. His rejection of baptism proves his disloyalty to the King of kings.

On this point we do not speak from conjecture, but follow the teaching of the divine oracles. "The Pharisees and lawyers," we are told, "rejected the counsel of God against themselves, being not baptized of him" (John). Lu. vii. 30. John's baptism was "the counsel of God," and those who, in their pride and self-sufficiency, rejected it, set themselves in opposition to God. The guilt and danger of the rejection were doubtless proportionate to their light and obstinacy. Are they less guilty, and exposed to less peril, who wilfully reject the baptism commanded by Christ, enforced by his example, and administered amid the wonders of the day of Pentecost? It is wisest and safest and best to obey Christ in all things.

We have never known a Baptist dissatisfied with the manner of his baptism. We have been acquainted with some who were troubled with doubts as to their fitness for the reception of the rite, and many more who had cause to lament that their lives had been so little in accord with the vows made in its reception; but not one, among the multitudes who, during a ministry of more than fifty years, have consulted us concerning their spiritual perplexities and troubles, has ever expressed any question as to the validity of immersion. Every pious Baptist knows that he has been baptized. He remembers the time, place, and circumstances of his

baptism, and found in it "the answer of a good conscience toward God." With Pedobaptists the case is very different. Many of them are harassed with doubts and fears all their lifetime as to the validity of their infant sprinkling. Some are sensitive on the subject, and carefully avoid all discussion of it. Others seek relief from their troubles in reading treatises in favor of infant baptism and in listening to the reasonings of their pastors. Not a few, after enduring for years the accusations of an unquiet conscience, break away from their early and loved religious associates and follow Christ into the Jordan.

We have a question to put to sprinkled believers. We do not use this term in disrespect. For many of them we entertain the highest regard, and shall continue that regard, whatever may be their course concerning baptism. Our question is this: If you knew that your salvation depended on your being baptized precisely according to the command and example of Christ, would you trust your sprinkling in infancy, or even in your mature age? Many, doubtless, would; but multitudes, we are persuaded, would not. We once conversed with a young lady, converted under our ministry, on the subject of baptism. She had been sprinkled in childhood; but her conscience was ill at ease. Before making up her mind as to her duty, she desired, very naturally, to see her pastor. After a few months, we saw her again, and inquired: "Miss, have you settled the question as to your baptism?" "I am per-

fectly satisfied with it," was her reply. "If your salvation," we added, "depended on your being baptized according to the will of Christ, would you be satisfied with it?" "I do not believe that my salvation depends on that," she promptly answered. "Very well," we said; "but suppose it did; would you be satisfied?" With increased emphasis, she repeated: "*I do not believe* that it does." It was quite clear, had she believed that her salvation depended on the exact conformity of her baptism to the will of Christ, she would not have been satisfied.

Baptists have great confidence that their views of baptism are plainly presented in the Scriptures. It is quite common for them to refer young converts to the Bible to learn their duty in regard to baptism. The common version of the New Testament, prepared by Pedobaptists, is the best book for guiding plain, honest inquirers in reference to the ordinance. Do the advocates of sprinkling ever direct inquirers for information on the subject of baptism to read the Scriptures? We have never heard of such a case. We doubt whether one can be cited. We judge that it would be decidedly impolitic and unsafe for the advocates of sprinkling and pouring to refer young converts to the Scriptures for the solution of their doubts and the guidance of their conduct in regard to the rite of baptism.

CHAPTER X.

Communion at the Lord's Table Confined to Churches.

Baptism and the Lord's supper are alike in being instituted or positive rites, deriving their authority solely from the will of the Lawgiver. Their observance is required, not because they are essentially right, but they are right because they are divinely required. They differ widely, however, in several respects. Baptism is an individual duty. The command is: "Repent and be baptized *every one* of you." The Lord's supper is a social or ecclesiastical duty. This is indicated by the term "communion," or joint participation, by which it is expressed. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Baptism is a duty not to be repeated. Churches may celebrate the Lord's supper as often as time and opportunity may permit, and inclination may prompt. There is no law prescribing how frequently it shall be observed. "*As often* as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Baptism is preparatory to church membership, as we showed in another article. The Lord's supper follows baptism. To this rule there is no exception. No unbaptized person, so far as the Scriptures testify, ever partook of the Lord's supper. It was never spread but in the Lord's house, and never ap-

proached except by those formally admitted into his family.

Information concerning the observance of the Lord's supper in the primitive churches is not very full, but quite sufficient to guide the humble and docile. The feast was instituted by the Lord Jesus on the night previous to his crucifixion. Only the apostles, who constituted the church in its incipiency, partook of it. That they were baptized by John, or by the disciples acting under Christ's authority (John iv. 1, 2), there can be no reasonable doubt. It is not essential to the validity of our argument, however, to show that they were baptized. The first baptizer was necessarily unbaptized. In the introduction of Christianity, there might have been more than one unbaptized administrator of the ordinance, though we do not suppose there were. In the organization of the churches there might have been, and doubtless there were, measures adopted, from the necessity of the case, which were not intended to be perpetuated in the regularly constituted churches.

The place of the Lord's supper in the divine economy is clearly indicated in the apostolic commission. Teaching, faith, baptism, instruction in all Christian duties, is the divinely prescribed order of service. Faith should precede baptism. The first public duty enjoined on a believer is baptism; but faith does not more certainly precede baptism than does baptism precede church membership and communion at the Lord's table. This order is

clearly prescribed, and assuredly should be followed, unless some obvious and solid reason can be furnished for departing from it.

On two points we may be certain: The apostles understood their commission, and they executed it. Their example is, therefore, an authoritative exposition of it. The first church was organized in the city of Jerusalem, and we have a pretty full account of its formation and worship furnished by the Spirit of inspiration, for the guidance of the churches in all ages. Preaching, repentance, baptism, church membership, the Lord's supper, worship, was the order followed. "Then they that gladly received his (Peter's) word were baptized—were added unto them (the disciples in Jerusalem)—continued steadfastly in the apostles' doctrine and fellowship (in the teaching of the apostles and in co-operation with the church)—and in breaking of bread (communing at the Lord's table, called breaking of bread, as that was a noticeable part of the service, Acts xx. 7)—and in prayers," or the public worship of God. Can there be any reasonable doubt that in this primitive, true, model church baptism preceded church membership, and church membership the breaking of bread? In other words, the Lord's table was placed within the church, and the unbaptized had no access to it.

The only other place in which the Lord's supper is mentioned in the inspired history is Acts xx. 7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto

them, ready to depart on the morrow." We have here merely an incidental allusion to the Lord's supper. It is, however, perfectly accordant with what we learn of the ordinance from the Scriptures. "The disciples"—doubtless the church—"at Troas"—the ancient Troy—"came together to break bread," or partake of the Lord's supper. It is fair to conclude that this church was composed, as were all the churches of whose membership we are informed, of baptized believers.

There is no distinct reference to the observance of the Lord's supper in the apostolic epistles, except in the first letter to "the church of God" at Corinth. There had been in that church an abuse of the ordinance. It had not only been converted into a common feast, but into an occasion of excess. "When ye come together into one place," said Paul, "this is not to eat the Lord's supper. For in eating every one taketh before other his own supper; and one is hungry and another is drunken." Their feast was no longer "the Lord's supper," but a bacchanalia. The church was reproved in sharp terms for permitting this shameful desecration of the ordinance. "What?" said the indignant apostle; "have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not (that is, the poor)? Shall I praise you in this? I praise you not." This language implies more than it expresses. The apostle not only did not praise, but sternly rebuked this profanation of a sacred institution. The apostolic judgment was

divinely approved; for on account of this perversion many among the Corinthian Christians were "weak and sickly," and many slept or died. The church could not have been justly held responsible for this desecration of the supper, if it had not been authorized to exercise full control over the communicants.

It may be noticed that the apostle says to individual church members: "Let a man *examine himself*, and so let him eat of that bread and drink of that cup." It is not only the duty of the church collectively to maintain the purity of its communion, but of its members individually to partake of it with due self-examination and reverence. It should be borne in mind, however, that this exhortation was addressed to members of the church in Corinth; and we have elsewhere shown that it was composed exclusively of baptized believers. It was not, then, to men of the world, not to unbelievers, not to pious persons without the pale of a church, but to church members—baptized believers—that the injunction was given to partake of the Lord's supper with self-examination. 1 Cor. xi. 17-34.

The authority for the communion of church members at the Lord's table is clear and indisputable; but, as already stated, in all the Scriptures no instance can be found of its administration, except within a church, and to regularly admitted church members. These unquestionable truths convinced the Christian world for eighteen centuries that baptism is a prerequisite to communion at the Lord's

supper. On no one point, until quite recently, have Christians been so united in opinion as on this. Catholics, Greeks, Protestants, sects, orthodox and heterodox, disagreeing on almost all other articles of faith, were united on this. Baptists, in defending their close communion, had only to avail themselves of the *argumentum ad hominem.* They could say to their Pedobaptist friends: You require baptism as a condition of communion at the Lord's table; we do the same. The only difference is that you admit infant sprinkling to be valid baptism; we do not. Our difference respects the nature of baptism, not the terms of admission to the Lord's table.

In the early part of the present century, the eloquent Robert Hall, of England, in the advocacy of open communion, took the ground that there is no connection between baptism and the Lord's supper; that the supper may as well precede baptism as baptism the supper. This is certainly the point on which the question of free communion hinges. This Hall admits: "If we supposed there were a necessary, unalterable connection between the two positive Christian institutes, so that none were qualified for communion who had not been previously baptized, we could not hesitate for a moment respecting the refusal of Pedobaptists, without renouncing the principles of our denomination." Vol. I., page 403. We have shown that baptism preceded the supper in the order prescribed by the apostolic commission; that the supper was adminis-

tered in the primitive churches, and that they were composed exclusively of baptized believers; that all instructions concerning the administration of the ordinance were directed to a church and its members; and that these facts convinced the Christian world for eighteen centuries that baptism is a prerequisite to the Lord's supper; and we now submit that the *onus probandi* lies on those who claim the right of the unbaptized to partake of it. It is a divinely instituted feast. Only those can properly share in it whom Christ has invited to it. If the unbaptized—persons having no church connection—claim the privilege of partaking of it, let them show divine authority in its support. In what chapter and verse is it recorded? Let us have the law, or the precedent, or the principle, or the logical inference to confirm their right. We repeat that in all the oracles of God there is neither proof nor semblance of proof that the Lord's supper was ever administered but within a church and to its baptized members.

It may be replied that partaking of the Lord's supper is not more dependent on the previous performance of baptism than are prayer, praise, and other religious duties. This is a mistake. These are moral duties, obligatory on all men, at all times, and in all places. They were practised before the institution of baptism and after its institution, by those who had not as well as those who had received it. The Lord's supper was instituted within

and for the church, and none were admitted to its privileges without baptism.

We submit, then, that those who partake of the Lord's supper without baptism do so without divine warrant, on their own authority, and on terms that would lead to the abrogation of all church order and discipline.

CHAPTER XI.

Communion at the Lord's Table Confined to Church Members.

We have briefly stated our reasons for holding what is popularly called "close communion"; and we desire to make an appeal to the candid judgment of all who maintain the opposite view. It is not strange that there should be differences of opinion among sincere Christians on this subject. Human judgments are so imperfect, and are warped by so many influences of education, interest, association, and taste, that we need not be surprised that they reach diverse conclusions. The primitive churches, under the instruction and supervision of the apostles, fell into many serious errors. Indeed, liability to mistakes on religious, as well as on other subjects, is inseparable from human ignorance, and enters into man's earthly probation. We say these things, not to extenuate the evils of error, but to inspire the erring with the spirit of candor.

Suppose, then, that the Scriptures do teach—as we have endeavored to show that they do—that the apostolic churches were composed exclusively of baptized believers; that baptism was uniformly immersion; that none but the baptized were admitted into the fellowship of the churches, and that the Lord's supper was administered within the churches, and only to their members—what is the duty of Christians, having a clear and settled con-

viction that that was the divinely established order? Shall they adhere to it, or shall they, in deference to the views and feelings of brethren whom they love, and whom they would not willingly offend, depart from it? Shall they be governed by their own views or by the opinions of others in a matter so grave and important? Let us examine the subject with care.

It is evident that no church or churches, no association or convention, no prelate or pontiff, has a right to annul an ordinance of Christ or to revoke an order which he has ordained. If Christ has made immersion a prerequisite to church membership and placed communion within the church, then it is plainly the duty of his disciples, if they understand his arrangement, to give the weight of their example and their influence to its support. On this point there surely should be no difference of opinion among those who acknowledge the supreme headship of Jesus.

Among the disciples of Christ there are wide differences of opinion as to the order mentioned. Some persons believe that sprinkling or pouring, as well as immersion, is baptism; others that the sprinkling of an infant is Christian baptism. Some that baptism is not a Christian ordinance, and others that baptism is not a prerequisite of church membership or of a participation in the Lord's supper. This conflict of views brings up new questions for the consideration of Christians--questions unknown in apostolic times, and consequently not

specifically decided in the Scriptures. What is to be done in this exigency? Certainly no party can reasonably claim that its opinions are infallible, and that persons who dissent from them are either ignorant or bigoted. The obvious duty of all Christians, arising from this diversity of views, is not to reproach or persecute each other, but to confess their liability to err, study the Scriptures with greater diligence and candor, give to others full credit for their intelligence and piety, and follow the convictions of their own understandings. Believing, as we do, that immersion is a prerequisite to partaking of the Lord's supper, we feel bound, not only to follow that rule, but to do what we can to extend its authority; but we do not condemn or dislike Christians who dissent from our views. We think they are erring brethren, and would gladly reclaim them from their error; but we love them for the truth which they hold and the many Christian virtues which they display.

We have somewhat against our open-communion brethren, whether they be Baptists or Pedobaptists. They go too far for the truth, but not far enough for consistency. There is no conscientious bar to the fellowship of intercommuning churches. Whatever may be their differences of opinion concerning doctrine or church organization and discipline, they are not such as to interfere with their fellowship and communion at the Lord's table. They have one Lord, one faith, one baptism, and one communion table. Why should they have different churches?

It may be said, and it is said, that they prefer different forms of church government and modes of discipline, and there is no good reason why they should not indulge their preference. Episcopalians like prelacy and liturgical services; Presbyterians hold to an eldership and presbyterial form of church government, and Methodists must have an itinerant ministry and love feasts; but these differences involve no breach of fellowship or communion. They are all substantially of one church. They are, as it is often said, different regiments in the same great army, and under the same invincible Commander.

Now, this friendly diversity appears very well; but let us look a little more carefully into it. Where it leads to no unholy rivalry, and secures a brotherly and efficient co-operation, it is quite consistent with the principle of free communion. But take the case of a town with a population of fifteen hundred. It would make an admirable parish for a single pastor. He might be generously supported, and all his powers would find sweet and constant employment in feeding his flock. Such towns and villages are scattered all over the land. Yet you will scarcely find one in which there is not a Methodist, a Presbyterian, and an Episcopal church, and sometimes several other intercommuning churches. All the congregations are small, feeble, struggling for existence, and perhaps supported in part by the contributions of their wealthier sister churches of the cities. They maintain three

or four or five pastors, to do what one could do as well, or even better. They go to the expense of erecting and keeping in repair as many houses of worship as they have churches and pastors, when one could conveniently accommodate all the worshippers. Nor is this all, nor the worst. Constituted as human nature is, there must be rivalry, and, in many cases, antagonism and irritation between the different sects. The Episcopalian eagerly seeks proselytes, because his church is the true church and has the genuine apostolic succession; the Presbyterian pleads for the extension of his church, on the ground that its government is according to the scriptural pattern; and the Methodist is quite sure that all believers, and seekers, too, will find through his church the plainest, straightest, and safest way to heaven. We do not censure them for holding these views, provided they have been received after due examination and are maintained with becoming modesty. We have great respect for conscientious convictions. The point we make is this: These different opinions present no bar to communion. Those who hold them have no conscientious scruples about entering into a common fellowship and communion. It surely will not be maintained that persons who commune together occasionally cannot do so statedly and continuously; or that those who can consistently commune together cannot belong to a common church and submit to a common discipline. They may prefer certain forms of ecclesiastical government and cer-

tain modes of worship; but their preferences lie not in the way of their fellowship and communion. Love, candor, and a desire for the glory of Christ could easily adjust these differences. All might join the oldest, or the strongest, or the most convenient church, and manifest their zeal for the unity of the church and the honor of their common Lord by holding their peculiar views in abeyance; or they might organize a church, retaining some of the distinctive tenets and practices of the several sects uniting in its formation. Where there is a will, there is a way.

Now, when our intercommuning Pedobaptist brethren shall follow out their own principles—blending the feeble churches of the towns and villages into a common body, to promote their efficiency and to save expense—shall, in short, show more solicitude to unite the discordant churches than to build up their several sects—we shall be strongly impressed with their consistent zeal for Christian union. While, however, they keep up, at vast labor and expense, their sectarian folds in our towns and villages, we must conclude that either their logic or their love is defective.

It may be asked: Are not the Baptists equally eager to maintain churches in towns where the people are already amply supplied with Pedobaptist preaching? Perhaps they are. They certainly ought to be. The cases, however, are widely different. The Pedobaptist churches are of a common communion—they are branches of a common

church—their members are kept apart by no conscientious convictions. Baptists occupy entirely different ground. They differ from their Pedobaptist brethren on church organization and Christian ordinances, and these differences are deemed, whether wisely or unwisely, of sufficient moment to justify and to demand a breach of ecclesiastical fellowship and communion. Baptists having, as they conceive, scriptural views of the formation and discipline of churches, which are of great importance to the progress and final triumph of the kingdom of Christ, deem it their duty, without any abatement of their love to their Christian brethren who dissent from these opinions, to maintain and propagate them, not only by tongue and pen, but by pursuing a course in perfect consistency with them. They do not hesitate, therefore, to found and support churches in towns or neighborhoods well supplied with Pedobaptist churches and pastors, because it is considered their duty—at least, the duty of such of their members as truly believe in Christ—to be baptized and unite with Baptist churches. This conviction is neither bigotry nor intolerance. Do not Pedobaptists believe that Baptists should have their children baptized and become members of Pedobaptist churches? If they do not, they are not loyal to their own creeds; and we are pleased to say that Baptists, certainly with very few exceptions, have a firmer conviction of the truth of their distinctive principles. It all comes to this: If our principles are true, we are right in

maintaining them, and all Pedobaptists—that is, all believers—should accept and be governed by them; and if, on the other hand, pedobaptism and open communion are scriptural, then Baptists and all other persons should accept these principles and govern themselves accordingly. If our readers should be led to a candid, thorough, and God-fearing examination of these subjects, in the light of divine revelation, our end will have been gained.

CHAPTER XII.

Is Open Communion Demanded for the Edification of the Churches?

The Scriptures furnish no certain example of the intercommunion of churches. The nearest approach to it was the case of Paul breaking bread with the disciples at Troas. He was a divinely authorized founder of churches; but whether he was a member of any local church, in the sense in which the phrase is now understood, is very doubtful. If he was a member of any church, we do not know which it was. If intercommunion was practised by the members of the primitive churches, it was, we suppose, granted as a courtesy, and not claimed as a right. There was no law requiring it, and no example, if the doubtful one of Paul above referred to be omitted, encouraging it. It might have prevailed—its prevalence, so far as we can discern, would have been consistent with the constitution and discipline of the churches—it was simply a matter of choice and of courtesy. We may reasonably take it for granted that, had it been necessary or even desirable for the edification of the churches and the increase of brotherly love, the Scriptures would contain some precept, or example, or intimation for its enforcement. For the joint participation of the Lord's supper by members of the same church, they furnish ample authority;

but on the intercommunion of churches they maintain a profound silence.

What, in the light of observation, is the value of open communion? It is, we think, but little prized by those Christians who accept it as an article of their creed. In discussing the subject with Baptists, they lay great stress on it; but practically they attach little importance to it. In the cities, the members of the different Pedobaptist sects rarely commune with one another. Why should they do it? They have regular communions in their respective churches, and do not need to go beyond them to secure the benefits of the Lord's supper. In country churches, where religious worship is held infrequently, and the Christian sects are more thrown together, instances of the intercommunion of the members of different denominations are more likely to occur; but, even in these cases, we have yet to learn that the privilege is much prized or productive of much benefit.

Why, then, do Pedobaptists plead so earnestly for open communion? We wish not to be uncharitable; but we cannot close our eyes to the principles which govern human nature. Doubtless there are many who plead for open communion with a catholic spirit, believing that it is promotive of brotherly love; but this cannot be said of all its advocates. It answers several purposes besides those which charity would accomplish. It has a great semblance of liberality, which, we have shown, is in many cases a mere semblance. It contrasts very

favorably with what is represented to be the narrowness and bigotry of close communionists. We, it is said, place no bar to the Lord's supper—we invite all his friends to it—all who desire to do so may partake of it; but it is left to be inferred that close communionists are governed by a very different spirit—they surround the Lord's table with unwarrantable barriers, claim for themselves peculiar privileges, and unchristianize people as good as themselves. Nor is this the only use made of the doctrine of open communion. Baptists maintain that all believers, even those baptized in infancy, should be immersed on a profession of their faith. Young converts, with the New Testament in their hands, if they have not received a thorough Pedobaptist drilling, are almost sure to conclude that they should go to the water, and not that the water should be brought to them, for baptism. The baptizing by John "in the river Jordan," and the going down of both Philip and the eunuch into the water for baptism, quite satisfy the minds of warm-hearted, obedient new converts that baptism is immersion; and it is not easy, in some cases, to efface this conviction. Close communion, however, is an admirable weapon to combat the supposed error. Are you willing to be shut out from communion with your kindred and friends, and to confine your Christian fellowship to a sect whose views on the subject of communion fall, in liberality and freedom, so far below those of other Christian denominations? This is an appeal to

young converts which strongly impresses their feelings. Their sympathies are warm and lively, and they would be pleased to commune with the whole world. They have yet to learn that, not their own feelings, but the Word of God, should be their guide in religious matters—that "charity rejoiceth in the truth." While the duty of baptism is in no wise dependent on the terms of communion, it is fair to conclude that thousands have been turned away from immersion on a profession of faith by the impression that immersionists are narrow and illiberal in regard to communion at the Lord's table.

Open communion, on the part of Baptists, is not only unauthorized, but *impolitic*. If it were divinely required, there should be an end to all controversy on the subject. If it were merely permitted, churches should be left to the exercise of their own taste and judgment in deciding on the expediency of its adoption. We believe that it is substantially forbidden; but that, if it were not, it would be *impolitic* for Baptists, with their responsibilities and aims, to practise it. They believe that on them devolves the duty of restoring the ordinances of Christ to their primitive simplicity, design, and order, and of promoting the organization of churches according to the apostolic model. This is their mission, and they should avoid whatever tends to defeat it. Open communion clearly leads in this direction.

The experience of the English Baptists has shed much light on the influence of open communion

on the prosperity of churches. The practice is advocated mainly on the ground that it promotes brotherly affection and co-operation among evangelical Christians, and a candid examination of Baptist principles. These are certainly very important ends to gain; but let us inquire in what degree they are secured by the measure. We will ignore the fact that these objects might quite as easily, and, as we think, far more scripturally, be secured by the abandonment of infant sprinkling and a return to the primitive practice of immersion. Conceding that for their attainment Baptists shall adopt the practice of open communion, what will be the result?

Mixed church membership follows open communion by a logical necessity. Communion at the Lord's table is a test of church fellowship. If Christians commune together, they may surely cooperate in whatever is needed to support and extend the communion. The adoption of open communion brings, not peace, but discord, to Baptist churches. It opens the question of mixed church membership, by which many of the English Baptist churches have been agitated and rent asunder. Of these churches, some are close communion, some are open communion, some are of mixed membership, and not a few are battling over the subject of mixed membership.

Yielding on the question of open membership—as yield they must, if they accept open communion, and are capable of feeling the force of an argu-

ment—the churches are met by the inquiry whether their officers shall be limited to Baptists. Why should they be, if the churches are composed of Baptists and Pedobaptists, immersionists and sprinklers? It is unreasonable, unjust, and offensive, if a church is composed of a mixed membership, to insist that its officers shall all be of one party. Such unfairness cannot be maintained. As a matter of fact, Baptist churches, adopting mixed membership, soon accept Pedobaptist deacons and pastors.

Even this concession does not put an end to controversy. The question necessarily arises: Why should a church, composed partly of Baptists and partly of Antibaptists, and having officers of either party, be called a *Baptist* church? The name is false, misleading, and cannot be reasonably defended for a moment. With the distinctive principles of Baptists, their name must take its departure. We know not how many, but certainly quite a number, of English Baptist churches, under the influence of open-communion principles, have ceased to be Baptist churches. The church in Bedford, to which John Bunyan ministered, is a notable instance of the transforming power of open communion.

The influence of open communion and mixed membership is decidedly unfavorable to the progress of Baptist principles. They are not adapted to a carnal and worldly taste. They are accepted only on divine authority, and that authority, to

exert its proper influence, must be frequently held up to the attention and pressed on the consciences of men. They are pleasing to the humble, self-denying, and devout; but they are distasteful to the proud, the gay, and the fashionable. These would peril their salvation sooner than they would be publicly and solemnly immersed in attestation of their loyalty to Jesus. It is not so with pedobaptism. It strongly appeals to parental affection, does not offend the most delicate taste, is recommended by the graces of poetry and the charms of painting, and is practised by thousands as a beautiful and seemly ceremony, who do not admit its divine authority. It is entrenched in the creeds and honored in the practice of the most numerous, respectable, and influential Christian sects. It needs no advocates. Its history and associations give it influence and secure its perpetuity.

The obvious effect of mixed communion and mixed church membership is to stop the mouths of Baptist ministers concerning their distinctive principles. Suppose a minister is pastor of a mixed church. He derives his support partly from those who believe and partly from those who reject his peculiar principles. His influence, his happiness, and his usefulness depend on his securing the confidence, affection, and co-operation of the members of his church, of all parties. Can he be expected to preach plain, pointed sermons on the duty of all believers to be immersed, and on the evils of infant baptism? Why, the very act of receiving

Antibaptists into the communion of the church is a public and solemn admission that Baptist principles are of little worth and need not be contended for. A few ministers of deep conviction and of great boldness may rise above these embarrassments, and give faithful utterance to their principles; but it is contrary to all the motives that govern human action to imagine that the number of such preachers could be great, or that the bravest would not be hampered by their associations. That such is the perplexing and restraining influence of mixed church membership, we were fully convinced by our observations on English Baptist meetings. Their leaders, men of learning, eloquence, and power, were constrained, by the courtesy due to a mixed membership, to avoid any vigorous utterance of distinctive Baptist principles.

If these be the influence and results of open communion, it is not surprising that persons who believe that the peculiar views of Baptists are erroneous should favor the practice. They are governed by sound policy. They pursue the wisest course to counteract the influence of Baptist principles. With their views, they act consistently. We only question the validity of their claim to any special liberality in their course. That Baptists are unwilling to adopt a practice whose logical results are open church membership and a renunciation of their distinctive principles and name, especially when in doing so they forsake the order of the primitive churches, is surely not wonderful.

If their principles are scriptural, it is their plain and solemn duty to avoid all measures that tend to hinder their influence, and employ the most suitable means to secure their spread and triumph.

CHAPTER XIII.

Incidental Points Pertaining to Close Communion.

We are often asked by persons, heartily accepting Baptist principles in the main, why the immersed members of Pedobaptist churches and the members of churches practising immersion are not invited to commune in Baptist churches. We admit, say they, that baptism is a prerequisite to communion; but these believers have been immersed, and some of them by duly qualified Baptist ministers—why, then, should they not be admitted to the Lord's table? The question is important, and deserving of candid consideration.

Faith and baptism are conditions precedent of a participation of the Lord's supper; but they are not the only terms of admission to it. We have endeavored to show that the supper is a feast within, and not without, a church, designed for all its members, and only for its members, or for members of other churches maintaining the same terms of communion. The exercise of discipline and the privilege of communion are coextensive. In the apostolic churches, none were permitted to commune who were not subject to ecclesiastical discipline. Paul, in the exercise of his apostolic authority, required the church at Corinth to put away from among them the incestuous member; and afterwards, when he furnished proofs of his repentance, to restore him to their

fellowship. 1 Cor. v. 1-5; 2 Cor. ii. 5-8. This transgressor was, for a time, excluded from a participation of the Lord's supper. 1 Cor. iv. 11. By common consent, this act of exclusion from a church is called *excommunication;* that is, expulsion from communion. So thoroughly is this truth embedded in the popular mind, that communion and church membership are expressions used interchangeably. A member of a Presbyterian or an Episcopal church is called a communicant of the church.

Piety and baptism do not constitute one a member of a Baptist church. He must, in order to become a member of it, seek admission into it, adopt its essential principles, and submit to its discipline. To continue a member of it, he must walk in the commandments and ordinances of the Lord, if not without blame, at least without gross and persistent departures from them. "Now we command you, brethren," said Paul, to "the church of the Thessalonians," "in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." 2 Thess. iii. 6. To walk "disorderly" is to live in vice, or in wilful transgression. By "tradition" the apostle meant the doctrine or teaching which he and his associates had received from Christ and imparted to the Thessalonians. To walk "disorderly" is, we judge, to walk "not after the tradition" received from the apostles. The latter phrase is explanatory of the former. No command can be more imperative than

that laid on churches to withdraw from disorderly walkers, who respect not the teaching of the apostles. "We command you," said Paul and his companions, not in their own names, but "in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," &c. This withdrawal was to extend to "*every* brother"—rich or poor, high or low, kinsman or stranger—who walked "disorderly"; that is, persistently pursued a course contrary to the apostolic teaching. No plea of friendship, ignorance, or expediency can set aside this law.

We must now inquire whether the connection of immersed believers with Pedobaptist churches, or with other religious bodies, deemed unsound in doctrine or irregular in practice, is disorderly walking and contrary to apostolic teaching. In this argument, we must take for granted the truth of Baptist principles. Conceding that churches should be composed exclusively of immersed believers, and that communion at the Lord's table should be restricted to church members, is the course of Baptists in uniting with Pedobaptist churches, or with other bodies, not sound in faith and practice, orderly and according to apostolic "tradition"? We think not. Their course is not in harmony with the admitted principles. They voluntarily withdraw themselves from a church scripturally organized, and give their influence and labors to the support of principles which they admit to be false. In principles, they are Baptists; in profes-

sion and influence, they are Pedobaptists. Clearly it is their duty to support and disseminate the principles which they admit to be true. We believe, say they, that only believers are proper subjects of baptism, and nothing is baptism but immersion; but their example is at war with their convictions. In short, they concede that Christ has established one order for the constitution of his church, and they, for convenience or respectability, or from indifference to his authority, follow another. Such a course could not have been pursued in the apostolic times without incurring the charge of walking "disorderly," and "not after the tradition" received by the Spirit of inspiration.

It may be pleaded, in behalf of these inconsistent Baptists, that they are pursuing the course dictated by their consciences. We are not considering specially what is their duty, but what is the duty of the churches in regard to them. We do not judge these irregular Baptists. We consider them in error; but what allowance is to be made for their lack of information, their temperaments, their associations, and their peculiar circumstances, we know not. Their Master will judge them. Let them have due respect for their conscientious convictions. These may govern their own conduct; but they are no guide for the churches. They should be controlled by the Scriptures, honestly and intelligently interpreted and faithfully applied. If these teach that communion should be limited to churches, that churches should withdraw from all

disorderly walkers, and that those walk disorderly who abandon churches scripturally constituted, to support those that are defective and irregular in their formation, then the duty of Baptist churches regarding these erring brethren is clear and imperative.

It is a pity that all Christians cannot commune together. We have no sympathy with those who believe that divisions among churches are good. They are evil, and are fraught with incalculable mischiefs. It is certainly to be deplored that all Baptists cannot commune together, according to the inspired order. Their identity of principles, interests, and aims should draw them together; and we wish to address some remarks to Baptists unconnected with regular Baptist churches.

There can be no union and communion between these parties without a yielding on one side or the other. The mountain must go to Mohammed, or Mohammed must come to the mountain. The denomination cannot yield its principles. They are grounded in its convictions, incorporated in its literature, and are the bond of its union. No man nor set of men, no arguments nor influence, can swerve it from its long-cherished doctrines. The mountain cannot go to Mohammed. There can scarcely, however, be any insuperable obstacle to the union of individual Baptists with Baptist churches. These irregular Baptists may deem it their privilege—they can hardly consider it their duty—to commune with Pedobaptists. There is no divine law

requiring them to commune in churches whose baptisms they consider invalid. It is their duty to partake of the Lord's supper in the prescribed order; but surely there is neither precept nor example binding them to commune in Pedobaptist churches. Admitting, for the sake of the argument, that it is their right to do so, still they would violate no law, sacrifice no principle, and do no injury in declining to exercise it. Mohammed can come to the mountain.

As matters stand in this country, a Baptist cannot commune, however much he may desire it, in both Baptist and Pedobaptist churches. He must make his election between them. Either he must unite with Pedobaptists, and give his example, influence, and labors, indirectly, at least, to the support of pedobaptism, or he must join the Baptists and enlist his energies in support of their principles. It is strange that he should hesitate for a moment in making his choice. With Baptists he differs on a single point—the terms of admission to the Lord's table; from Pedobaptists he dissents on the conditions of church membership and on the subjects and act of Christian baptism—principles deeply affecting the form and prosperity of the churches.

A Pedobaptist church is no home for a Baptist. Many years ago, we were conversing with a minister of another denomination, a most fiery advocate of open communion. We said to him: "If I were a member of your church, holding the principles that

I do, and deeming it my duty to maintain and make proselytes to them, what would you do with me?" He promptly replied: "We should expel you." "That would be according to your discipline," said I; "but should I unite with a Baptist church, and propose to commune with you, would you admit me to your communion?" He frankly answered: "It would seem to be inconsistent."

The truth is, no earnest Baptist can long remain in a Pedobaptist church. It is only by ignoring his principles or keeping them in abeyance that he can be received into such a church. If he is intelligently convinced of their truth and importance, and deems it his duty—as undoubtedly he should—to disseminate them, he will soon find that he is an unwelcome member. The church will have no use for him, if he speaks in disparagement of infant baptism and pleads for the immersion of believers. They would *excommunicate* him, as a teacher of false doctrine and a disturber of the peace of the church. There is but one consistent course for a Baptist, and that is to be a member of a Baptist church, and labor, lovingly and faithfully, by all the means within his power, to defend and diffuse his principles.

CHAPTER XIV.

Religious Freedom.

We cannot close this discussion of Baptist principles without a reference to religious freedom. The liberty to worship God according to the dictates of conscience, is the dearest of all human rights. That it should ever have been denied is one of the strongest proofs of human fallibility. Certain it is, however, that, a little more than two centuries ago, almost all religionists, Catholic, Greek and Protestant, maintained that either the civil or the ecclesiastical power had the right to regulate the public worship of God, and that all persons subject to its jurisdiction were bound, under pain of fines, imprisonment, and death itself, in its most appalling forms, to comply with the prescribed regulations. In the early ages, Christians suffered severely from their heathen rulers, because they persistently worshipped Christ and labored to bring the world into subjection to his authority. After Christianity gained the ascendency, and the churches were consolidated into a hierarchy and invested with secular authority, or were able to control it through its subservient minions, the acceptance of its creed and conformity to its rites, worship, and decrees, were enforced with an intolerance and severity which exceeded even pagan ferocity. The history of Romanism is a heart-rending record of spiritual

tyranny—of chains, dungeons, tortures, and fires. When the churches of Northern Europe threw off the papal yoke, along with many and important reforms which they introduced, they retained the intolerant views and spirit of their recent rulers. Romanists, claiming infallibility, had the plea of consistency for their persecutions; while Protestants, admitting their liability to err, had not that poor defence for their relentless cruelties to those who called in question their spiritual authority or dissented from their religious creeds. The Protestant sects of the sixteenth century—Lutherans, Presbyterians, and Episcopalians—invested with civil authority, or able to influence secular rulers, were intolerant, and carried their tyranny not only to fines and confiscation, but to imprisonment, torture, and blood. Even the Independents, who fled from the persecutions of the English Episcopalians to the wilds of America, deemed it their duty to cherish the spirit and imitate the example of their oppressors.

We can hardly claim belief in religious liberty as being *now* a *distinctive* Baptist principle. A great change has taken place in the views and spirit of the Christian world on this subject, especially the Protestant portion of it, within the last two centuries, and more particularly since the beginning of the present century. In all Pro testant countries, there is, at present, religious toleration, if not full freedom. In most Roman Catholic countries, dissenters are tolerated, or, at

least, treated with less severity than in former times. The fires of the Inquisition have been extinguished, and that ecclesiastical court, so fiendish in its spirit and so fearful in its works of darkness and of blood, has everywhere been overthrown or stripped of its power for mischief.

Baptists, under all the names which they have borne, in different countries and in different centuries, have been unswervingly loyal to the principles of religious liberty. Whatever may have been their faults—and they have neither been infallible in judgment nor irreproachable in conduct—they have been free from the guilt of persecution. They have not only been the earnest advocates of religious liberty, but they have supported it in its fullest extent. They have not only claimed it for themselves, but have accorded it to others—Jews and pagans, as well as Christians.

It must be conceded that Baptists, with scarcely an exception, have been a minority under civil governments. Minorities, especially when oppressed and persecuted, are always favorable to extending the limits of freedom. It would be impossible that they should not desire liberty in regard to the matters which subject them to reproach and punishment. It must also be admitted that small and persecuted sects have deep sympathy for each other in their trials, and are easily led to make common cause in the defence or for the extension of the freedom in which they have a common interest.

We claim for Baptists, however, not merely that they have been the steadfast friends of religious liberty, but that their distinctive principles necessarily compel them to maintain this position. They cannot be consistently Baptists and not advocates of soul liberty. Before they can persecute for conscience' sake, they must renounce, or, at least, ignore their distinctive principles. They may not be free from the spirit of bigotry and intolerance; but it is directly antagonistic to their doctrines.

Let us carefully examine this matter, even if, in doing so, we must retrace ground already trodden. According to Baptist views, no man can become a church member who does not voluntarily accept Christ as his Master, and who does not willingly receive baptism in attestation of this submission. Moreover, having freely become a member, he cannot retain his place in the church, unless his life is in harmony with his profession. In short, faith and baptism are essential prerequisites to church membership, and a godly life is necessary to the continuance of the connection. If these principles are maintained, neither birth, nor baptism, nor education, nor wealth, nor office, nor profession, can secure a place in a Baptist church; nor can one retain his place in it without imbibing the spirit and imitating the example of the Redeemer. It is obvious that a church organized on these principles cannot be a persecuting body. For what purpose could it persecute? Not to

force members to join it; for none can be admitted to its membership without qualifications which no persecution can secure. Not to keep members within it; for it can retain only such as love its members, doctrine, ordinances, and discipline, and force cannot produce these fruits. The conquests of such a church must be made, not by the sword of the executioner, but by "the sword of the Spirit." Other churches may employ carnal weapons, and inflict pains and penalties, to promote their prosperity; but Baptist churches, if they flourish, must succeed by moral suasion and the grace of God.

Hierarchies—churches established by law, and supported by civil, and, if necessary, by military power—have been the greatest curse of Christendom. They are utterly at variance with the spirit and doctrine of Jesus. His kingdom is not of this world. He came, not to destroy men's lives, but to save their souls; and, to fulfil his mission, he employed, not swords and spears, but truth and reason and kind persuasion. He established no hierarchy, and gave no authority for its establishment. The connection between Church and State is adulterous, and equally corrupting to the church and pernicious to the State. A hierarchy cannot be supported without a hereditary membership, the obliteration of the line of demarcation between the godly and the ungodly, and the limitation of discipline to dissent from the established faith and resistance to spiritual authority. As a matter of history, all hierarchies have been composed of the

population in their respective territories, regardless of their moral qualities. In England, until quite recently, no man could hold office who was not a communicant in the Established church; and it may be easily seen how strong was the temptation to hypocrisy and the profanation of the Lord's supper among the aspirants for political and official preferment.

Pedobaptism, though not necessarily associated with a hierarchy, is adapted to encourage it, readily lends its aid to support it, and is essential to its development. No State church has ever existed, or ever can exist, without its help. According to the Pedobaptist theory, children of church members are born in the church or are regenerated and inducted into it by baptism. They grow up in it, with whatever of selfishness, impurity, and unbelief may be developed in them. In most such churches, they are, at a certain age, without any profession of conversion, confirmed in their membership, by appropriate ceremonies—remain in their connection, regardless of their impiety, to the end of their lives—and are then buried in consecrated ground, in proof of their good ecclesiastical standing. It is easy to perceive that infant baptism is "the ground and pillar" of the system. Without it, hierarchies would soon tumble and disappear, "as the baseless fabric of a vision."

Baptists have an honorable record on the subject of religious liberty. If they were not the first, they were certainly among the first to pro-

claim it as the indefeasible right of man. Roger Williams, a Baptist, founded the State of Rhode Island, the first government in which full religious liberty was ever secured. Of him Bancroft says: "He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law, and in its defence he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor." Dr. S. S. Cutting, in his introduction to the Struggles and Triumphs of Religious Liberty, by E. B. Underhill LL. D., of London, speaking of this testimony of Bancroft, says: "The truth, however, is that the contest in the colony of Massachusetts Bay was an imported contest. It came, with all its distinctively recognized principles, across the Atlantic, in the breasts of men who had fought the same battles in Holland and England. John Cotton and Roger Williams had had their teachers in such men as John Robinson and Thos. Helwys"—both Baptists. Largely through the influence of Baptists, the religious establishment of Virginia was overthrown, and perfect soul freedom guaranteed in the State. This, so far as we know, was the first instance in the history of Christendom in which a hierarchy was dissolved, except to be succeeded by another of a different creed, with an unchanged spirit of intolerance and tyranny. Baptists took an active, and, no doubt, influential part in procuring an amendment to the Constitution of the United States securing religious

freedom to all its citizens. How much their efforts have contributed to the progress and triumphs of religious liberty, it is impossible accurately to estimate. It is cause, however, for gratulation that they were, not only the first to assert it in its plenitude, but that they have been its consistent and earnest advocates for centuries; have heroically suffered persecution from most Protestant sects, but have persecuted none; and have been permitted to see the steady progress of the doctrine which they once held almost alone and under reproach, until almost the whole Christian world has been constrained to admit its truth, and govern its course accordingly.

CHAPTER XV.

Obligation of Baptists to Their Principles.

These principles having been stated and briefly defended, need not be here repeated. If they are false, their prevalence is to be deplored, and none are so profoundly interested in their refutation as Baptists. We do not deprecate, but invite, their discussion. If they are unsound, we shall be deeply indebted to any polemic who can expose their rottenness and deliver us from our delusion. We, however, firmly believe them to be revealed in the Scriptures, and reason and conscience require that we should be governed by our belief. Accepting them as true, what obligations do they impose on us?

These principles, if divinely revealed, may be comparatively overestimated. All truth is precious, but all is not equally precious. The Saviour distinguishes between the least and the greatest commandments. Matt. v. 19; xxii. 38. Some truths are vital. The knowledge of them is essential to salvation. John xvii. 3. Others are promotive of piety and usefulness, but they are not fundamental in the Christian system. The principles for which we are contending are important, but not supremely important. A spiritual church membership is a divine arrangement of great moment to the prosperity of the Redeemer's kingdom; but one may be spiritual without belonging to any visible church.

Immersion is important, but it is far less important than the resurrection of Christ and the regeneration of a soul, which it symbolizes. Whatever may be said in commendation of the Lord's supper, its value is not to be compared to the atonement of Christ, which it sets forth. In our view, those who make baptism a regenerating ordinance misconceive its design, and assign to it an agency and an honor due only to the Holy Spirit; and those who make it a sin-remitting institution mistake the symbol for the substance, and ascribe to the water what is due only to faith in the blood of Christ. It cannot be doubted by any intelligent and unbiassed reader of history that great injury has been done to Christianity by the unscriptural and extravagant importance attached to its ordinances and to ecclesiastical authority and discipline. By multitudes the church has been substituted for Christ, and churchianity for Christianity.

On the other hand, Baptistic principles, if true, should not be undervalued. They are a part of a divine system, of transcendent importance, and are essential to its harmony and perfection. A church composed exclusively of spiritual members, or of persons who make a credible profession of piety, is the fittest symbol of heaven and the most suitable school in which to train pupils for the enjoyment of its bliss and glory. The change of immersion to sprinkling deprives the ordinance of its fitness to represent the death unto sin and the resurrection unto life, experienced by every proper subject

of it, and of the copious measure of the Spirit in which the apostles and the early Christians were baptized. In short, these principles were, we think, designed, and are pre-eminently adapted, to prevent the union of the church and the world—one of the sorest curses under which mankind have groaned.

There is no cause to be ashamed of these principles. They are not congenial to the taste of the world. In most nations and in most communities they are unpopular. Immersion especially is held in undisguised contempt by many, particularly among the upper classes of society. If, however, these principles are divine, they are wise, beneficent, and noble—worthy of our confidence and respect. Let men despise, if God approves them. It was through reproach and fierce opposition that the gospel gained its early and its most glorious triumphs. Our fathers maintained their principles amid scorn, persecution, and sufferings; and we should prove ourselves degenerate sons, if we were ashamed of truths in which they gloried and for which they extorted respect from a gainsaying and reluctant world.

Believing these principles, Baptists are solemnly bound to *defend* them. They have always had, and probably to the dawn of the millennium will continue to have opponents. Learning, eloquence, wealth, fashion, taste the interests and influence of large and powerful Christian denominations, and the authority and resources of hierarchies venerable for age and renowned for their works, are arrayed

against them in serried ranks; while their advocates are comparatively few, poor, and feeble. If these principles had not been indestructible, they had long ago perished. It is ordained by the God of truth that they who know it shall defend it. "Contend earnestly for the faith which was once delivered unto the saints" (Jude 3) was an inspired direction to the primitive disciples—an injunction obligatory on Christians to the present day. They should contend, not harshly, inopportunely, or indiscreetly, but bravely, kindly, candidly, wisely, and persistently, for "the faith once delivered unto the saints"—for every article of it, with due regard to its comparative value.

Baptists are bound, not only to defend, but to *disseminate* their principles. Christianity is in its very nature aggressive. It is in essential antagonism with the maxims, customs, aims, and practices of the world. "If any man love the world, the love of the Father is not in him." The command of the risen Jesus to his apostles was: "Go, teach all nations." That law is of wide import. It requires that all mankind shall be instructed in the doctrine and precepts of Christianity; and in the faithful performance of this service, the inculcation of the important principles under consideration cannot be omitted. This is an abiding law of Christ. The gospel was given to the apostles, in trust for their successors—not their official successors, for they had none—but their successors in faith, spirit, aims, labors, and usefulness—their true successors—

"alway, even to the end of the world." Baptists should teach their distinctive principles in their families, in their Sunday schools, in their pulpits, and in the world—by pen, and by tongue, and by type, and by every means which Divine Providence may place within their reach.

Especially are Baptists bound to *exemplify* and commend their principles in their lives and in the discipline of their churches. The whole value of these principles lies in their power to make individual Christians more spiritual and churches more devout, liberal, and efficient. If, tried by tests, they are found wanting, it is sad for those who boast of them. Baptists and Baptist churches are not what they ought to be, and not what, under better culture, we trust they will become; but their principles present an insuperable barrier to that blending of the church and the world, which abolishes all wholesome ecclesiastical discipline, secularizes the church, and converts it into an agency for the promotion of worldly ambition and the indulgence of intolerant bigotry. No hierarchy can be organized on Baptist principles. Those who have been immersed on a solemn profession of their death to sin and their resurrection to a new life should so walk, in sobriety, righteousness, and piety, as to prove the genuineness of their profession. A selfish, worldly, undevout Baptist is a disgrace to his name. Baptist churches should be careful to maintain a scriptural discipline, making due allowance for ignorance and infirmity, but by

no means tolerating a persistence in sin. They should remember and put in force the solemn admonition of the apostle: "But I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1 Cor. v. 11.) This prohibition had reference to church fellowship, as appears by the limitation made to it in the context: "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." (1 Cor. v. 9, 10.) Christians should eschew ecclesiastical association with the ungodly, but cannot wholly avoid social intercourse with them.

What ground, it may be asked, is there to hope for the *ultimate triumph* of Baptist principles? None, if they be not true; but, if true, their final success is secured by the immutable purpose and the unfailing promise of the living God. Truth is mighty and will prevail. We are permitted, however, to see signs of their progress and of their increasing influence. Wherever there is an open Bible and religious toleration, there Baptist principles, to a greater or less extent, prevail. They are written, as with a sunbeam, by the Spirit of inspiration. By means of ingenious translations, learned commentaries, plausible arguments, and the force of early religious training, they may be concealed or

perverted; but many who read the Scriptures with their own eyes, and with earnest prayer for divine guidance, will reach the conclusion that these principles are revealed in the Scriptures and are worthy of cordial acceptance.

Their prevalence among Pedobaptist denominations is a pleasing indication of their progressive power. Many intelligent and estimable members of Pedobaptist churches refuse to have their children baptized, and the supposed duty cannot be enforced by ecclesiastical authority. In spite of all the efforts made to cast odium on immersion, almost all Pedobaptist denominations are compelled to take their converts, to satisfy their consciences, to rivers, ponds, or Baptist fonts, for the administration of the ordinance. Nor is this tendency checked by an occasional instance of an irreverent and awkward administration of immersion, adapted, if not designed, to cast reproach on it. We think it a favorable indication of the progress of these principles that some Pedobaptists have run to the extreme of denying that immersion is baptism at all. It is an opinion contrary to the learning, history, and practice of the Christian world in all past ages, to which the advocates of *pedorantism* have been driven by their logical necessities. We decidedly prefer to combat the error on that line. It is a change of front, and indicative of conscious weakness on their part.

Our hope is, not that all the world will formally become Baptists but that the distinctive princi-

ples for which they plead will gradually permeate all Christian sects, and that there will be a universal return to apostolic principles in regard to Christian ordinances and church organization. Suppose all the evangelical sects were gradually to abandon infant baptism, return to the ancient practice of immersion, and adopt a discipline suited to spiritual churches—would it not be a great gain to the cause of truth? Many questions would doubtless arise in such a religious revolution that would perplex and trouble the most honest and earnest inquirers after truth and duty; but we need not discuss them now. All approximation to right principles and practices among the religious denominations should be hailed with delight, and receive due encouragement from the friends of an unadulterated Christianity.

Baptists should remain united, maintain their principles firmly and charitably, pray for the divine blessing on their efforts to advance his cause, and patiently wait for their dismission from the Master's service.

PART II.

Regenerate Church Membership,

Henry G. Weston, D. D., LL.D., President of Crozer Theological Seminary.

The Subjects of Baptism,

Alvah Hovey, D. D., LL.D., President Emeritus of Newton Theological Institution.

The Case for Immersion at Present,

Edgar Y. Mullins, D. D., LL.D., President Southern Baptist Theological Seminary.

Archaeology of Baptism—The Bath, Under the Old Testament,

Howard Osgood, Rochester, N. Y.

Baptism the Door to the Lord's Supper,

Franklin Johnson, D. D., LL.D., The University of Chicago.

Baptists and Religious Liberty,

Benjamin O. True, D. D., Rochester Theological Seminary.

Obligations of Baptists to Teach Their Principles,

J. B Gambrell, D. D., Texas.

H. G. WESTON, LL.D.,
President of Crozer Theological Seminary.

CHAPTER I.

Regenerate Church Membership.

BY HENRY G. WESTON, LL. D., PRESIDENT OF CROZER THEOLOGICAL SEMINARY.

The conditions of membership in a New Testament church are determined by the nature of the church, its purpose, character, and functions.

Our Lord Jesus Christ became incarnate that he might redeem man and his dwelling-place from the dominion of Satan and establish a kingdom in which the will of God should be done on earth as it is in heaven.

The approach of the kingdom was formally and officially announced by John the Baptist, the divinely appointed herald, who bade the people prepare for the coming Messiah. The religious and civil authorities rejected the counsel of God against themselves, refused to be baptized by John, and finally put him to death. Lu. vii. 30. It was apparent that the same fate was reserved for Jesus. In view of this, he withdrew from the metropolis, gathered a band of followers in Galilee, to whom he so revealed himself by his words, his works, and his life that they saw that he was the Son of God, the manifestation of the Father, and they accepted and acknowledged him as such. When this was accomplished, he made known to them that he was about to establish a church composed

of those to whom the Son had been divinely revealed by the Father; that to this church the keys of the kingdom would be entrusted;* that the way to the throne was by death on the cross; and that those who are to follow him must partake of his death and life. Matt. xvi. 13-28.

We have now to do with the first of these great truths—the church. Its name *(ecclesia)* indicates that its note is selection and separation; its members are chosen and sanctified. This is explicitly stated by our Lord: "If ye were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jno. xv. 19. Peter, to whom, as the representative and spokesman of the apostles, Christ declared his purpose to build a church, interprets his words as meaning what I have indicated. He describes the church as "an elect race, a holy nation, its members as living stones built on the living stone, a spiritual

---

* The identification of the church with the kingdom is one of the fatal errors of the Roman Catholic Church. It has given the keys of the church to Peter, an interpretation which destroys the relation of the church to the kingdom, but which is in strict accord with the theory of that church's relation to the world. If any one is disposed to acquiesce in this identification, let him substitute "church" for "kingdom" in the passages in the New Testament in which the latter word occurs, beginning with the first, "Thy kingdom come," and ending with the last (except the Apocalypse), "For so will be richly supplied to you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ," and see what sense he will make.

house to offer up spiritual sacrifices." 1 Pet. ii. 5-10. Holiness is everywhere ascribed to the church, as righteousness is to the kingdom, and these characteristics are never interchanged. The members of the church are both holy and righteous, but the distinguishing characteristic of the church is holiness; its members are "the saints."

In that wonderful chapter, the seventeenth of John's Gospel, which might be entitled the report which Christ makes to the Father of his earthly work, he describes the nature of that eternal life which he gives to all whom the Father has given him. It culminates in that divine unity which finds expression in the words, "I pray that they all may be one; as thou, Father, in me and I in thee, that they also may be in us"—words that are often interpreted to mean the union of Christians in an external organization. They have an infinitely deeper meaning. It is unity of which Christ speaks—that unity in the Father and the Son which has been produced by the manifestation of the divine nature to the men given to Christ out of the world (verse 6). It is frequently said that the prayer of Christ is as yet unanswered. Can we conceive of such a thing—that the prayer of God's Son, uttered at such a time, should be unanswered? It was answered; it is answered; and it is because of that answer that there has been any recognition in the world of the claims of Christ—"that the world may believe that thou didst send me." What are called the evidences of Christianity have

done very little in inducing men to submit to Christ. It is when men see Christ in the Christian, the glory which the Father gave to Christ and which Christ gave to his disciples, as he says—"the glory which thou gavest me I have given them, that they may be one as we are one"—it is then that men are won to the Saviour.

To the same purport are those wonderful words of Peter, addressing those who have obtained an equally precious faith with us: "To whom he has given exceeding great and precious promises, that through these ye might become partakers of the divine nature, having escaped from the corruption that is in the world." 2 Pet. i. 4. This identification of the people of Christ with their Lord, this unity with the Father and the Son, finds continual expression in the Epistles. Believers are said to be in Christ, and Christ is said to be in them; they have died with him, so that, if any one be in Christ, he is a new creation; if any man, no matter what he is or has been, wise or ignorant, moral or immoral, if he be in Christ, he is a new creature; old things have passed away, all things are become new. The change when one becomes a Christian is no reformation, no evolution; it is a new creation.

This unity of life, of spirit, and of nature makes the church the body of Christ. A body is that by which the spirit acts on the world. All the proper acts and functions of Christ on the world are performed by means of his body—the church. He is

the head, inspiring, directing, ruling, but doing all things through his body. "And gave him to be head over all things to the church, which is his body, the fulness of him who filleth all in all." Eph. i. 22. "All this grace and fulness must find means of expression and dispensation through the church." Through the church his redeeming and saving purposes are fulfilled; for it is through those who believe that he, the source of life, becomes the source of life to others. "He that believeth on me, as the Scriptures have said, out of him shall flow rivers of living water." Jno. vii. 30. They are partakers in his death and resurrection; they have died to sin and risen to newness of life, and, although this death and life are not yet consummated, and will not be until the complete and final triumph over death at the resurrection at the last day, they have been so united to Christ that they bring forth the fruit of the vine of whose life they partake.

It would seem unnecessary to discuss farther the place which regeneration holds in the divine economy. The scriptural definition of a Christian, the nature of a Christian life, the relation of the church to Christ, the office and functions of the church, the uniform and abundant teachings of the Epistles, the example of our Lord, who in his revelation of heavenly things begins with the absolute necessity of regeneration, all bear testimony to the great fundamental truth. And in this all evangelical churches agree. For that matter, the great majority of nominal Christians, whether evangeli-

cal or not, unite in asserting the absolute necessity of regeneration; the difference between them lies in the method of regeneration. The sacramentalists teach that "in baptism we were made members of Christ, the children of God, and inheritors of the kingdom of heaven." Evangelicals say that the church and its ordinances are for those who have been born again by the Holy Spirit, and that a church should be composed of the regenerate. This is abundantly declared in their official documents and by their acknowledged representatives. I quote only from those authorities which happen to be in my library.

Dr. Henry M. Dexter is the acknowledged exponent of American Congregationalism. His works are standard. In his treatise on Congregationalism, in his definition of a true church, he says: "A true church must be composed of those who believe themselves to be and publicly profess to be Christians." He argues this by a citation of those texts which (1) describe the church as being a holy body; (2) those which describe the vital union between Christ and the church; (3) those which announce the design which Christ has in regard to the church; (4) those which affirm a radical distinction between the church and the world; (5) those which require such preparation for the reception of church ordinances as only believers can have; (6) those which require the discipline of unworthy members. Dr. Ross, in his lectures on Congregationalism, delivered before the Andover Theological Seminary, says (page 104): "The local,

particular church should be composed of believers, or holy persons"; and to the proof of this devotes six octavo pages. The venerable Dr. Charles Hodge has an elaborate article in the Princeton Review (1853) on "The Idea of the Church," in which he argues at great length that "the church must consist of true believers." About the year 1842, Dr. Hodge gave to the public a book, published by the American Sunday-School Union, entitled, "The Way of Life." It was prepared for "those who are anxious to know what they must believe and what they must experience in order to be saved." The first sentence in the preface is: "It is one of the clearest principles of divine revelation that holiness is the fruit of truth"; and the book is in accord with that sentence. It is full of evangelical truth, admirably expressed. His statements concerning the ordinances of the church are in exact harmony with our contention that a church should be composed of the regenerate. Witness the following, from page 267: "The Scriptures teach that the ordinances are not appointed to convey in the first instance pardon and sanctification, but to be signs and seals of these blessings to the penitent believer; and that to him, and to him only, are they efficacious means of grace." Again (page 279): "Thus a knowledge of the truth concerning God, concerning sin, atonement, and regeneration is essential to a proper participation of the ordinance of baptism." A dozen similar statements might be

quoted from the chapter on "Profession of Religion."

In the British and Foreign Evangelical Review, October, 1860, is an article by Principal Cunningham, principal and professor of Church History, New College, Edinburgh, on "Zwingli and the Doctrine of the Sacraments." The article, with others from the same author, has been republished in a volume entitled, "The Reformers and Theology of the Reformation." Principal Cunningham argues that "the Reformers, in preparing their confessions of faith, proceeded on the assumption that those partaking in the ordinances were duly qualified and rightly prepared; and more particularly that the persons baptized, in whom the true and full operation of baptism was exhibited, were adults—adult believers." In support of this position he quotes Martin Vitringa's "complete and comprehensive summary of the doctrine of the Reformed churches upon this point; that the sacraments have been instituted only for those who have already received the grace of God—the called, the regenerate, the believing, the converted, those who are in covenant with God" (page 264). Vitringa has produced his evidence at length. His quotations fill about twenty pages, and are certainly amply sufficient to establish his position. They prove that the quotation we have cited contains a correct summary of the doctrine of the Reformed churches in regard to the proper subjects of the sacraments. Vitringa gives extracts from

eight or ten of the confessions of the Reformation period, and from about fifty of the most eminent divines of that and the succeeding century (pages 265, 266). Two or three of his authorities we quote. Samuel Rutherford: "Baptism is not that whereby we are entered into Christ's mystical and invisible body as such, for it is presupposed we be members of Christ's body and our sins pardoned already, before baptism comes to be a seal of sin pardoned" (page 279). Thomas Boston: "The sacraments are not converting, but confirming, ordinances; they are appointed for the use and benefit of God's children, not of others; they are given to believers as believers, so that none others are capable of the same before the Lord" (page 282). Dr. John Erskine, "probably the greatest divine in the Church of Scotland in the latter part of the last century": "Baptism, then, is a seal of spiritual blessings; and spiritual blessings it cannot seal to the unconverted" (page 283).

How the positions thus avowed can be reconciled with the practice of infant baptism is not for me to say. Principal Cunningham says: "The views we have set forth on this subject may, at first sight, appear to be large concessions to those who deny the lawfulness of the baptism of infants," and he devotes two or three pages to the endeavor to show that these concessions are only in appearance. He says that infant baptism holds a peculiar place, and the ignorance or disregard of this fact has introduced much error and confusion into men's views upon this whole subject. "The pecu-

liarity is that infant baptism really occupies a sort of subordinate and exceptional position."

We have probably said enough by way of establishing our proposition. History illustrates the importance of adhering to the scriptural position and practice in this matter. New England was settled by a people who held evangelical doctrine above all price. To attain it and retain it, they sacrificed everything. In an evil hour their descendants lost sight of the true nature of the church, adopted what was styled "The Half-way Covenant," and admitted to church membership those who gave no evidence of regeneration. The natural result followed. In the beginning of the present century, the pulpits which once resounded with the gospel preached by the Mathers, the Eliots, the Shepards, were occupied by men of an alien faith. With a single exception, every old Puritan pulpit in Boston and vicinity was in the possession of men who scorned the evangelical creed. Preaching by the Baptists of the truth, "Ye must be born again," awoke men from the slumbers of spiritual death and dotted New England hills with Baptist churches.

The various sections which bear the Christian name are discriminated by the respective need of human nature to which they specially appeal and for which they specially provide. One appeals to the religious nature; another to the intellectual; another to the spiritual. The question and test of the first is, Do you conform to the religious requirements of the church? Of the second, Do you

adhere to the doctrinal confessions and standards? In the third, the first question always asked of applicants for admission to the church or ministry is, Are you regenerate?

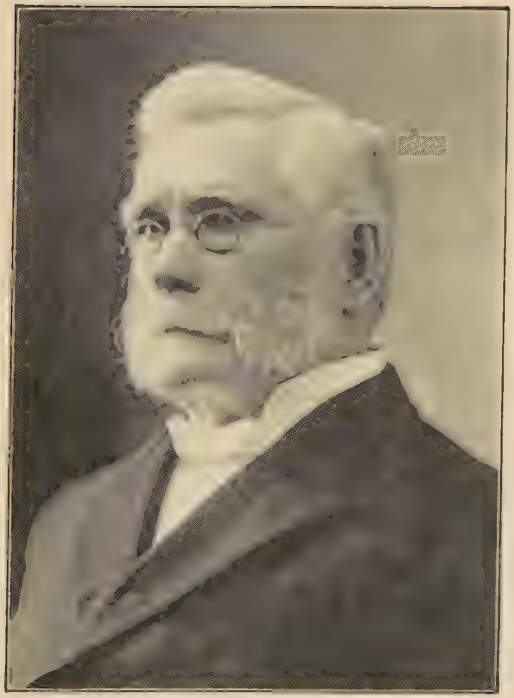
CHAPTER II.

The Subjects of Baptism.

BY ALVAH HOVEY, D. D., LL.D.

I may as well begin with a confession of personal faith, which is: That the only proper subjects of Christian baptism are persons who trust in Jesus Christ as their Redeemer and Lord; not believers in Christ, together with their households, including servants; nor believers in Christ, together with their children, of whatever age; nor believers in Christ, with their helpless babes; but solely believers in Christ, who thereby confess their allegiance to him. This is the creed of Baptists in respect to the proper subjects of the first Christian ordinance. And, to the best of my knowledge, they have always held, and do now hold with undiminished confidence, this article of their faith, to be supported, first, by the narrative and expository references to baptism in the New Testament; secondly, by the nature of the Christian religion itself; and, thirdly, by the history of Christendom in so far as it pertains to this subject.

First, then, the narrative and expository references to baptism in the New Testament show that it was administered to persons who repented of sin or believed in Christ; and, in the case of those who heard the gospel, repentance and faith were inseparable; every believer began his life of trust in the Lord Jesus by repentance towards God. Thus



ALVAH HOVEY, LL.D.,
President Emeritus Newton Theological Institution.

on the day of Pentecost the people who "were pierced in their heart," and "received the word of Peter, were baptized." In like manner, when Philip went down to the city of Samaria and preached to them the Christ, those who "believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ were baptized, both men and women." Equally plain is it that Saul of Tarsus was already a believing man, willing to obey the Lord Jesus, who appeared to him on the way to Damascus, before he was baptized by Ananias. The same was also true of Cornelius, the Roman centurion; of Lydia, the seller of purple, and her household; of the Philippian jailer and all his; and of the twelve disciples whom Paul rebaptized at Ephesus, evidently because they had not by their previous baptism confessed their intelligent faith in Christ as the giver of the Holy Spirit and the head of a spiritual kingdom. Indeed, we find no instance of the giving of baptism intentionally to any but persons having faith in Christ. And there is good reason to think that the apostle would not have rebaptized the twelve disciples at Ephesus, if they had heard and understood all that John the Baptist had taught respecting One mightier than himself, who would baptize them in the Holy Spirit.

It will be remembered at the same time that the baptism of John, whatever may have been its relation to that commanded by Christ, was offered by him to none but those who were called to repent-

ance and confession of their sins. Mark says that "they were baptized by him in the river Jordan, confessing their sins." Thus the first use of this significant rite in connection with the new order of things was apparently limited to persons who sought it of their own accord, and by it professed to enter upon a new and inward religious life. And if proselyte baptism was in use before the time of Christ, which is very doubtful, I am not aware of any evidence that it was administered to any class of people, old or young, as a substitute for circumcision. Thus the narrative references to baptism in the New Testament support our conviction that its proper subjects are persons who trust in Jesus Christ as their Redeemer and Lord.

It is true, however, that there are three instances of the baptism of households, or families, mentioned in the New Testament—namely, those of Lydia, of the Philippian jailer, and of Stephanas; but an impartial study of the narratives fails to discover in them the slightest evidence of an infant or unbelieving member in any of these households. It requires a creative imagination, like that of the late distinguished Horace Bushnell, to make such a discovery. A few years ago, the pastor of our church at Newton Centre, Mass., found that it had on its roll of members the names of not less than thirty entire families, all of them having been baptized on profession of faith in Christ. They comprised, in fact, about one-third of the whole church.

The doctrine of believer's baptism is also sup-

ported by expository references to this ordinance in the New Testament. Peter's answer to the question of those who were pierced in their heart and said, "Brethren, what shall we do?" was this: "Repent and be baptized, every one of you, in the name of Jesus Christ, unto remission of your sins"—language which certainly gives a leading place to the action of the subjects of baptism in submitting to that ordinance. In striking agreement with this is Paul's account of what Ananias said to him in Damascus: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name." To the same effect is the apostle's word to the Galatians: "For ye are all sons of God through faith in Christ Jesus; for all ye who were baptized into Christ did put on Christ." The ritual and symbolic confession of their union with Christ was as much their own act as was their faith in him. And no less clearly does Peter, in his First Epistle, refer to the moral participation of the subjects of baptism in the act performed. The saving efficacy of baptism is ascribed to its relation to conscience; not the conscience of parents, of sponsors, or of administrators, but the conscience of the persons baptized. In all these and some other passages forgiveness of sins, union with Christ, or being saved, is connected with baptism, either because the new life begins with baptism or because its beginning is normally expressed by baptism, the sign being put for the thing signified. We believe the latter explanation

to be correct; for the apostle Paul claims to have been the spiritual father of the Corinthian saints, saying: "I write not these things to shame you, but to admonish you as my beloved children. For if ye have ten thousand tutors in Christ, yet not many fathers; for in Christ Jesus, through the gospel, I begat you." The gospel, not baptism, was the means of their conversion; for Paul, in the first chapter of this very Epistle, disclaims baptizing them, with the exception of a very few, and rejoices in the fact that he had been sent, not to baptize, but to preach the gospel.

Secondly, our conviction that the only proper subjects of Christian baptism are persons who trust in Jesus Christ as their Redeemer and Lord is supported by the nature of the Christian religion. If there is anything which is taught with absolute clearness by the Saviour and his apostles, it is the personal and spiritual nature of our religion. This religion is neither national nor tribal, neither Semitic nor Greek. Pedigree is of no account without faith, and faith is a personal act. The history of Ishmael and Esau, of Absalom and Manasseh, proves that hereditary grace is a fiction. The scientific facts of heredity may, indeed, suggest that religious character is transmissible from parents to children; but the history of mankind disproves the reality of this transmission, and the words of Christ, "Unless a man be born anew he cannot see the kingdom of God," confirm that disproof.

When we think of the gospel as a message of

religious truth to beings of a religious nature, we at once perceive its fitness to arouse thought and feeling, thus leading to action and affecting their spiritual condition. There is no disparity between the means and the end. We assent to the testimony of Paul that the gospel is the power of God unto salvation to every one that believes; but we perceive no such adaptation of means to ends in the baptism of infants. For them the rite has no illuminating or convincing power. Its pictorial and impressive testimony to an inward change, or even to the need of an inward change, is not made or appropriated by them. They are simply passive subjects, unconscious of any spiritual meaning in what is done. If the Spirit of God works at all through the medium of consecrated water, it must work in a merely physical way, utterly foreign to the spiritual character of the Christian religion as this is described in the New Testament.

Thirdly, our conviction, that the only proper subjects of baptism are persons who trust in Jesus Christ as their Redeemer and Lord, is supported by the history of Christendom. This proposition cannot be fully justified in a brief article. A thorough discussion of the events which are believed to justify it would fill more than one respectable volume. But the principle on which the argument for our proposition rests is obvious and sound—namely, that a rule for Christian action in church life, which has been found conducive to purity in that life, is presumably founded on the will of

Christ. And if any important modification of the rule can be shown to have marred the peace or spirituality of that life in its corporate manifestations, this fact will also go to confirm the rule as an expression of the Lord's will.

Now, it may be said, in brief, that the practice of restricting baptism to believers in Christ has always been a protest against the dogma of baptismal regeneration, and, by parity of reason, against the whole theory of sacramental grace. It has also been an obstacle to the union of Church and State and to the use of civil power in support of religion. There were a few Munsterites among the Anabaptists of Germany, but most of the Anabaptists were peaceable citizens, dying for their faith, but not fighting for it. And so it has been everywhere with Christians who have rejected infant baptism. They have been often subject to persecution, but have consistently refused to persecute others. And this has been the logical outcome of their position as to the proper subjects of baptism—a position which puts upon every soul of man the responsibility of deciding for himself concerning the service of God.

It has been truly said that ideas in the long run bear rule, that the beliefs of men determine their conduct. It is, therefore, of the first importance that our belief concerning the proper subjects of baptism should agree, first, with a true conception of the Christian religion; secondly, with a true conception of Christian churches as groups of men and

women united together of their own choice for the service of Christ; and, thirdly, with a true conception of the relation of both these to the State, which is entrusted by the will of God with civil authority. And if, as the writer seriously holds, the Baptist position is the only safe and defensible one, it must be maintained with the utmost firmness and charity.

Newton Centre, Mass.

CHAPTER III.

The Case for Immersion at Present.

BY E. Y. MULLINS, D. D., LL.D., PRESIDENT OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

For one man to shout, "It is!" and another to shout back, "It is not!"—a reiterated affirmation on the one hand and a reiterated denial on the other—is a see-saw of contradiction, rather than a logical process. It must be confessed that the long-drawn baptismal controversy sometimes seems to degenerate into such a contradiction, issuing in little progress towards unanimity, or other fruits of the Spirit. The careful observer, however, will find evidences of an awakening conscience in many quarters on this subject, and it cannot be in vain for Baptists, in all charity, to continue to affirm their strong conviction on a matter which so large a portion of the Christian world seems determined to ignore.

"The Case for Immersion at Present" is the theme assigned to me. An adequate statement of "the case" will require some space, and some patience on the part of the reader.

THE MEANING OF THE WORD.

The case for immersion, as based upon the meaning of the Greek word translated "baptize" in our English Bible, is as convincing as it is possible for evidence to make it. The purposes of this article require a brief presentation of this evidence. Lid-

E. Y. MULLINS, LL.D.,
President Southern Baptist Theological Seminary.

dell & Scott's Greek Lexicon is a universally accepted standard among scholars. It gives immersion, and immersion only, as the meaning of the Greek word *baptizo*. This applies to classic as well as New Testament Greek. Grimm's Wilke's Lexicon of New Testament Greek says the word means to submerge, to wash by submerging. In the New Testament the word means "an immersion in water, intended as a sign of sins washed away, &c." This lexicon gives no other meaning of the word. Cremer's Lexicon says the word means "submerge," and in the New Testament "submersion for a religious purpose." Thayer's Greek-English Lexicon of the New Testament, which is a translation, revision, and enlargement of Grimm's Wilke's Lexicon, gives an extended definition of *baptizo* in its various New Testament connections, and it is uniformly the same as in the lexicons named above—to submerge, to dip, to plunge. The figurative uses of the word are all based upon the same meaning. Testimony from other lexicons might be given. I will only add that of Professor Sophocles, in his Greek Lexicon of the Roman and Byzantine period, from B. C. 140 to A. D. 1100. He gives the meaning which is found in all the standard lexicons—to dip, plunge, submerge. In addition, he cites Ignatius, Justin Martyr, Gregory, Epiphanius, Origen, Cyril, and others of the earthly fathers, in proof of this meaning. The testimony of the fathers is well-nigh universal in favor of immersion for over 400 years. Modern Greeks regard the translation of the word *baptizo*, "to sprinkle," as absurd. Dr.

Broadus quotes a modern Greek scholar as saying: "The church of the West commits an abuse of words and of ideas in practising baptism by aspersion, the mere statement of which is itself a ridiculous contradiction."

The above position is abundantly sustained on the authority of the reformers of the sixteenth century, as well as by evidence from great numbers of modern scholars. Martin Luther advocated a return to immersion as the New Testament form of baptism. John Calvin admitted that immersion only was the original mode, but that the form was a matter of indifference. Dr. Doellinger, a Roman Catholic scholar of very high standing, has said that, as to the mode of baptism, "the Baptists are, from the Protestant standpoint, unassailable, since for their demand of baptism by submersion they have the clear Bible text." Innumerable modern scholars of all denominations maintain the position that immersion only was the New Testament form of baptism. In Germany, two names of interest are Meyer, the great commentator, and Harnack, the great historian. The latter wrote, some years ago, a very interesting letter to Dr. C. E. W. Dobbs, in reply to questions about the meaning of the Greek word, and especially as to whether a "sacred sense" of the word *baptizein* is ever to be understood, allowing sprinkling instead of immersion. Dr. Harnack wrote, in part, as follows: "*Baptizein* undoubtedly signifies immersion. No proof can be found that it signifies anything else in

the New Testament, and in the most ancient Christian literature. The suggestion regarding a sacred sense is out of the question. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word any other sense than to immerse." Dr. Harnack wrote the above as a statement on "the present state of opinion among German scholars."

Besides the above, practically all the great names of scholars of the Church of England who have expressed themselves on the point might be quoted in support of the view that immersion, and immersion only, was the form of baptism taught by the New Testament.

In view of the above array of evidence, it would seem that "the case for immersion at present" is closed, if we confine our view to the meaning of the Greek word of which it is the translation.

THE "TEACHING OF THE TWELVE APOSTLES."

The above document revived interest in the baptismal controversy upon its publication, some seventeen years ago. Being a witness raised up out of its grave, so to speak, in the Jerusalem library, and dating from about the middle of the second century, its testimony as to baptism was examined with great eagerness by all parties. Both immersionists and anti-immersionists claimed the document in confirmation of their respective views. Baptists have every reason for the claim that in no degree does the "Teaching of the Twelve" weaken their position as to the teaching of the

New Testament. Its instructions on the subject of baptism are pronounced in favor of immersion. In brief, it directs that baptism shall be "in living water; and if this be not convenient, in other water; and if not in cold water, baptize in warm." Finally, if water in sufficient quantity for immersion be not found, then "pour water thrice upon the head in the name of the Father, Son, and Holy Ghost." It is perfectly clear from the testimony of the "Teaching" that its writer held to immersion as the original and proper mode of baptism. The fact that pouring as an alternative mode in certain contingencies is prescribed does not destroy the force of the teaching as to immersion. The only open question which is left by this document is whether or not the direction about pouring was, in the mind of its author, based upon apostolic example and precept, or upon other considerations. The evidence in favor of the latter view is overwhelming. The following facts shed light on the point. Cyprian (A. D. 200-257) wrote a tract in defence of clinical baptism (i. e., baptism of sick people), against those who denied its validity. It was commonly held about this time that, although in certain cases of sickness pouring was allowable as a substitute for immersion, it was defective baptism and disqualified for the priesthood. Moreover, Schaff says it was probably because Novatian had been baptized by aspersion, when on a sick-bed, that he failed of re-election to the see of Rome, and that this fact became "the occasion of a subsequent schism which

attended his name." As to the existence in the age after the apostles of substitutes for immersion, Baptists do not make denial. But the very fact that the substitutes are never adhered to as resting on scriptural authority, and the further fact that they are dealt with and treated as departures from the customary mode, and especially because it was necessary to defend them against many who rejected them, the conclusion is unavoidable that they arose after apostolic times. The adequate cause for their introduction is found in the exaggerated importance attached to baptism, and the supposed peril of unbaptized persons at the point of death. The Greek word employed in "The Teaching" to set forth the three-fold pouring which is admitted as a last resort is a word never once used in the New Testament in connection with baptism.

THE WITNESS OF HISTORY.

Let us glance at the case for immersion as witnessed by Christian history. The briefest survey is all that is possible within the limits of this article. The following are the facts: First of all, there is no shred of evidence that the New Testament form of baptism (immersion) was ever departed from in New Testament times. At an early date, however, clinic baptisms by pouring or sprinkling came into vogue. These clinic baptisms were not the rule, but the exception, and were practised for the benefit of the sick, and were never urged on direct scriptural grounds. Immersion continued to be the usual and the preferred mode for over a

thousand years. In the Greek church, immersion has ever been and is still the practice. The longer catechism of the Russian church declares that "trine immersion in water is most essential." Similar witness is borne by Professor Philaret Bapheidos, of the Russian church, and author of a Church History, and many other living writers testify to the same effect. In the Roman church, immersion continued the rule until the thirteenth century. In the Anglican church, there is abundant evidence in favor of immersion as the ancient and biblical form of baptism. In theory, the church of England still holds to immersion, as is evidenced by the Prayer Book and other authorities. In the rubric of the Church of England we read, as to the baptism of infants: "Shall dip the child in water; but, if they certify that the child is weak, it shall suffice to pour water upon it." The witness of Christian history is, therefore, conclusive as to the original mode of baptism. The admission of other forms was due to circumstances and expediency, and not to Scripture teaching. The Protestant world which practices sprinkling, therefore, must maintain it on grounds which are at variance with the fundamental principle of Protestants—the Bible alone the authority in matters of faith and practice.

IMMERSION VIEWED IN ITS RELATIONS.

Baptism, when viewed in its relations, strongly reinforces our contention for immersion as distinguished from all other so-called modes of baptism.

This ordinance is not to be viewed apart from its connections in the Christian system. For one thing, it is related in its very form to most vital Christian doctrine. Death, burial, and resurrection are strikingly symbolized by the act of baptism. A complete purification and cleansing from sin are also thus set forth. A death to the old, a resurrection to a new life, are among the truths which receive graphic portrayal in the baptismal act of obedience to Christ. Rev. William Sandy, D. D., LL. D., author of a very able recent commentary on Romans, says, in connection with Rom. vi. 1-14: "Baptism expresses symbolically a series of acts corresponding to the redeeming acts of Christ: Immersion—death; submersion—burial (the ratification of death); emergence—resurrection." Now, so far from being unimportant because a mere external form, is baptism, its real importance arises from the fact that it is a form. Now, we do not exalt the ordinance of baptism over against the truth of the atonement or other great doctrines, and declare them of equal importance. Such comparisons are unnecessary. To set forms against doctrines, or doctrines against forms, is a thing unwarranted by Scripture. To arrive at an understanding of the importance of a form, we must inquire what use it subserves as a form, and what authority enjoins the form. As to the latter, Christ has spoken. This must suffice for all who accept him as Lord. As to the former, baptism as a symbol must remain unchanged in form. Symbols, in

the nature of the case, cannot save. They can only represent pre-existing spiritual life. As a symbol, *form is everything.* This is true because only forms can serve as symbols. Truths cannot be symbolized by other truths. Abstract teachings cannot be symbolized by other abstractions. The fitness of the form to shadow forth truth is the determinative principle in the institution of forms. The ritualistic system of the Old Testament illustrates this at every point. Hence it follows that in symbolics form is all-important. Understand me; I do not say form is all-important in itself, or as compared with doctrine and life, but form, when employed as a means of setting forth truth—form utilized as a symbol—is all-important. This is true because form as a symbol is a "mould of doctrine." The doctrine is contained in the symbol as water is contained in a vessel. To mar the form is to destroy the doctrine, so far as the agency of the form is concerned, just as to break the vessel is to spill the water. Its utility as a symbol is gone the moment you alter its form. Then, too, to change baptism from immersion to sprinkling, when we remember the symbolic uses of the ordinance, is really to make less of doctrine than of form; for it is to make doctrine wait on form, rather than form on doctrine. If doctrine is important in comparison with form, then we should begin with doctrine, and make the symbol conform to the requirements of doctrine. When we alter the form, we compel the doctrine to take its chances for adequate

representation in a mutilated form. Doctrine is the jewel, form is the casket. Caskets are made for jewels, not jewels for caskets. Who ever heard of a dealer manufacturing a set of handsome jewel-cases, and then casting about for jewels to fit them? Baptists desire that the jewel of doctrine shall abide in its pristine beauty, and that the casket of a symbol shall match it in form, as in the beginning.

Another thought related to the foregoing is that Jesus always viewed things in their totality, and not in fragments. He enjoins truth and its expression. The tree is vindicated by its fruits; words are made good by deeds; life is authenticated by conduct. So, also, faith ripens into expression. The internal and the external are required to complete the Christian act. Baptism is the outward expression of the inward change. Baptism by immersion is not only the fitting expression of the inner life, it is the neccessary complement to the Lord's supper. The two ordinances shadow forth the supreme facts of the gospel. Christ's death is symbolized in the supper, his burial and resurrection in the ordinance of baptism. Thus, in their relations to the Christian system, baptism and the supper occupy a position of unique value. They serve as a medium for the exhibition in striking form of the chief fundamental and vital facts as to Christ and the Christian. Was not this comprehensiveness a part of the design of Christ in instituting the ordinances? Is it not evident that he meant these forms to serve as visible

instrumentalities for thus setting forth before the eyes of men a complete gospel? If this completeness of representation was a part of Christ's original design, can we depart from the forms, which are necessary to the symbolic completeness, without violating Christ's will? We must find Christ's point of view in leaving the ordinances to his churches, as well as seek to understand their significance; and, having found his point of view, we must adopt it as our own. The owner of certain grounds desired a landscape gardener's services to lay them out with a view to a given effect from the portico of his residence, which stood on an elevation in the midst of the grounds. The gardener, during an absence of the owner, discovered what he regarded as a better effect from a different point of view, and laid out the grounds accordingly. But he was summarily dismissed upon the owner's return, because of his disobedience, and because his new point of view left out of account the chief item in the owner's plan—viz., the effect from the portico of his residence. The ordinances of baptism and the supper constitute a ceremonial survey of the landscape of Christian fact and doctrine, comprehending the chief vital facts. To break the form of baptism is to eliminate a part of its doctrinal significance. Sprinkling cannot symbolize burial and resurrection. The ordinance is thus left a mere fragmentary representation. Thenceforth the ordinances cease to give the completeness of repre-

sentation which Christ designed. We thus lose his point of view.

It thus appears that an ordinance even must be viewed in its relations before it can be understood. As a mere form, it is nothing. As a form employed to symbolize vital truth, and as a supplement to another form symbolically setting forth other truth, and as a part of an arrangement for the complete exhibition of a group of truths, prescribed by a supreme will, it is much. A very minute wheel lying on a jeweller's table is an insignificant thing; as a part of the machinery of a watch, it is indispensable; for without the tiny wheel the watch would not run, and would cease to have utility as a timepiece.

THE OTHER SIDE.

Various arguments and objections have been urged against the Baptist position. I can scarcely do more than name some of the more popular of these, and then briefly reply to the more important.

The old claim that the scarcity of water in Jerusalem must have prevented the immersion of 3,000 converts in one day by twelve men is met by the well-known fact that Jerusalem was amply provided with large pools and a water supply which sustained it through numerous sieges of several months duration, and when the supply was exhausted on the outside, it was abundant inside the city; and by the further demonstration, in the immersion of our Telugu converts, of the ability of twelve men to perform the above task. The claim

for a "sacred sense" of the word *baptizo* in the Scriptures has never been made out, and is distinctly negatived by the consensus of German scholarship, as represented by Professor Harnack, as well as the great mass of scholars of all Christian nations. The plea for sprinkling, on the ground that immersion is not always "practicable," is met by the explanation that what is "impracticable" is what cannot be done, and that what cannot be done is never commanded. The force of the argument based on the rigors of the colder climates is neutralized by the fact that in cold England immersion continued much longer than in Spain and some of the warmer climates of the south. The fact that many learned and good men have believed in sprinkling, which is a solace to some, should not stand a moment as an excuse for personal investigation on the part of all, and personal obedience to the commands of Christ. Few of the errors of Christian history in doctrine and life are without learned and good men as their advocates. It was often thus that they originated. Over against this fact is another, far more significant—viz., that there is an increasing demand for immersion on the part of the common people, with their English Bible in their hands. This demand is witnessed to a greater or less extent in every Protestant community. It has reached such proportions in the Church of England that more than 100 baptisteries, according to The Freeman, have been erected in recent years for the baptism of adults, and others are in process of construction. The

truth is that, although the word "baptize" is not a translation, but a transference of the Greek original—thus obscuring its meaning—nevertheless, the act of baptism as described in the English Bible, and as expounded especially in the Epistles, is convincing in itself as to mode. The passages describing the baptism of Jesus in Jordan and the baptism of the Ethiopian, as well as other Scriptures, leave no escape for the plain reader from the conclusion that immersion is the baptism commanded in the New Testament.

There are two really important arguments against our position—important not in themselves, but in their prevalence and power over men. The first is that the church has the power to alter the form of baptism. This is the view of Roman Catholics. I need not delay to reply to it in detail. It raises the larger question as to the authority of the church. Baptists can never admit that any church is co-ordinate in authority with Christ himself. The Protestant world is guilty of a gross inconsistency whenever it admits the principle for a moment. The Bible, and the Bible only, as Christ's revealed will, is authority for Protestants in matters of religion. Hence the clear-cut deliverance of Dr. Doellinger, as given earlier in this article. Roman Catholics grasp this vital distinction better than some who claim to oppose them.

The second of these important arguments is that based on Christian liberty. Among the scholars and the well-informed laity of to-day in all denomi-

nations which do not practise immersion this is the final and sufficient ground, consciously or unconsciously held, for adherence to another mode. The case for immersion as the original New Testament teaching and practice has been so completely made out that another position has become necessary. "If you retain the *essence*," they say, "you are not obliged to do more in matters of form; Christian liberty relieves you from slavish obedience in externals." The sufficient Baptist reply is not far to seek. In the first place, Christian liberty never admits of departure from positive commands which are of permanent obligation. In the application of general principles to specific cases which may arise, it is true that Christian liberty sometimes allows room for variation in conduct. But not in definite, positive commands. Now, those who practise sprinkling maintain that baptism is an ordinance of permanent obligation, and binding because commanded by Christ. As a symbol it sets forth certain doctrines. To retain the "essence" of the symbol, we must retain its form, as has already been shown. To alter the form so as to deprive it of power to symbolize death, burial, and resurrection, is to rob it of a part of its "essence" as a symbol. If Christian liberty is to be pleaded in the case, the Quakers alone represent the consistent position; for liberty to alter a form implies liberty to reject it entirely. Indeed, in this case, to alter is to reject in part, because to alter the form is in part to destroy the meaning. To reject in

part involves liberty to reject altogether. The Quakers do this. If to the Quaker it should seem allowable, in the name of liberty, to reject baptism as a symbol of purification, burial, and resurrection, why should it seem allowable for a Methodist in the name of liberty to *retain* it as a symbol of purification, and *reject* it as a symbol of burial and resurrection? Why split the ordinance into parts, and deal with one part on the principle of obedience, and with the other on the principle of liberty? There is no middle ground between Baptists and Romanists on the issue as to the relative authority of the Scriptures and the church, and there is no middle ground between Baptists and Quakers on the issue as to the principle of Christian liberty in the matter of baptism.

Our survey of "the case for immersion at present" brings us to the following conclusion: That, in view of the classical and New Testament meaning of the Greek word for baptize, as learned from standard lexicons; in view of the testimony of the Christian fathers of the early centuries; in view of the "Teaching of the Twelve Apostles"; in view of the testimony of Christian history; in view of the symbolic significance of baptism and the relation of its form to truth, to the Lord's supper, to the will of Christ; and in view of the authoritativeness of the Bible, and of any proper interpretation of Christian liberty, the case for immersion seems abundantly proved.

Reader, have you obeyed your Lord in his ap-

pointed ordinance? Have you the witness of a conscience void of offence in this matter? Do you know the joy of obedience, which is vouchsafed to all who take up their cross and follow their Lord into the experience which he knew as he entered the waters of Jordan, saying, "Thus it becometh us to fulfil all righteousness"?

HOWARD OSGOOD, LL.D.,
Rochester Theological Seminary.

CHAPTER IV.

Archaeology of Baptism—The Bath, under the Old Testament.

BY HOWARD OSGOOD, ROCHESTER, N. Y.

Bread and wine, the symbols of the support of life, were brought forth by Melchizedeck to greet Abraham; they were constant symbols on the golden table in the tent and temples, and the invariable accompaniment of the Passover feast. These simplest of all symbols were filled with deeper meaning than they had ever borne when Christ made them the memorials of his broken body and his blood poured out. The custom of dipping the person in water, common from the earliest times in Israel as a religious rite of impressive and spiritual import, was made by God the witness of Christ in his all-comprehending life and death and resurrection for us.

One of the unexpected revelations of the countless Egyptian monuments, by their inscriptions and pictures, is that for at least a thousand years before Moses, they were a people of excessive and minute cleanliness, especially with regard to religious services.

The laws concerning cleansing, given by God through Moses, were not something far off from the thought of that age. These laws are far stricter in this matter of cleanliness than any of our present codes. Cleanliness of person, of dress of house,

of furniture, of utensils, of habits, of food, was prescribed with minute insistence. The Israelite who from the heart strove to be true to the teaching of God was, in consequence, an excessively clean man. No priest and no others could take part in the sacrifices and services of the temple or even in the Passover with any uncleanness upon him, under the penalty of being cut off from his people. There were less and greater uncleannesses. Some of these rendered unclean for a day only. Others could only be put away by ceremonies continued through a week. The greater bodily uncleannesses were contracted by being in the house of a dead person, touching any dead body or a bone of a man or a grave, by leprosy, etc. Of course, these were typical, and the cleansing was merely "unto the cleanness of the flesh," for the greatest of all uncleannesses, that which by the teaching of God defiled soul and body with utter abomination, was turning from the heart worship of the only God to serve idols, the work of men's hands. That is the uncleanness that sends its poison through every nerve and vein.

The lesser uncleannesses were put away by washing the clothes and bathing, immersing the body in water. But the greater uncleannesses could be put away only by ceremonies continued through a whole week. That which concluded them all was the immersion of the body in water, the bath, which immediately preceded the sacrifice offered on the eighth day.

From the very numerous causes of defilement, seen and unseen, no Israelite could be sure of his being ceremonially clean. And hence the bath was a constant religious necessity, frequently repeated, and always taken before offering sacrifice. Its high importance in the service of the temple is marked on the greatest of all the high days of Israel, the day of atonement, when the high priest, though he had bathed before, was required during those supreme services to "bathe his flesh in water" when he exchanged his usual dress for the holy linen garments, and again when he put off the holy linen to take his usual dress.

What the form of this washing (bath) was, how it was clearly understood in Western Asia, is plain from Elisha's direction to Naaman the Syrian, "Go and wash in the Jordan seven times." "Then went he down and dipped himself seven times in the Jordan, according to the saying of the man of God." The New Testament terms these various washings, baths, "various dippings," "baptisms" (Heb. ix. 10). And when Pedobaptist Hebrew scholars of the first class, like the Lutheran Delitzsch, and Salkinson, translate the New Testament into its corresponding Hebrew, they must use for baptism and these various washings the Old Testament terms signifying washing, dipping. The authoritative Jewish writings on these subjects from New Testament days teach that these ceremonial washings were complete immersions. The great Christian writers for five centuries after Christ use the terms "washing"

and "bath" for baptism quite as often as they use the specific New Testament term. And in this they are only following the example of the New Testament. Acts xxii. 16; 1 Cor. vi. 11; Eph. v. 26; Tit. iii. 5; Heb. ix. 10; x. 22.

That this ritual washing, dipping, bath, was understood in its spiritual typical import by spiritually-minded men under the Old Testament is shown by the cry out of the depths from Israel's king returning from his long and foul uncleannesses: "Wash me thoroughly from mine iniquity and cleanse me from my sin." And, referring especially to the cleansing from the greater uncleanness by sprinkling from a bunch of hyssop twigs the ashes of the red heifer (Num. xix. 18, 19): "Cleanse me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." The presumptuous are warned away by God: "Wash you, make you clean," for Zion's dawn shall not appear till "the filth of her daughters has been washed away."

Our eyes and our thoughts have been so far restricted to the one word "baptism" and its significance after Christ that we have overlooked the same fact under another term, "washing," "bathe," with its spiritual significance under the Old Testament. But the New Testament does not overlook it. The Epistle to the Hebrews applies that older ceremony in both its parts with vivid realism to the new condition: "Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience and our body washed with pure

water." To the Corinthians, befouled with all the uncleannesses of heathenism, Paul says: "Such were some of you, but ye washed yourselves, but ye were sanctified," etc. And, in the Epistles to the Ephesians and to Titus, Paul uses the term "bath" with plain reference to the custom of the Old Testament applied to the New; and still further in that beautiful word painting of Christ's bringing the church to himself (the washing and renewing of the garments was always prescribed with the bath): "As Christ loved the church and gave himself up for it; that he might sanctify it, having cleansed it by the bath of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

It has been assumed, against the facts, that there was no ceremony ordained by the law of God for the reception of proselytes from the heathen. But the law certainly provided for the reception of slaves purchased from the heathen, as well as for captives by war. And the Pentateuch tells us of one foreigner who became eminent in Israel, Caleb the son of Jephunneh the Kenizzite. The succeeding books tell us of Rahab the Canaanitess, the Hivites who became servants of the house of God, Othniel the son of Kenaz, Heber a Midianite, the lovely Moabitess Ruth, and others. Was the only rite of reception for men? Was there no ceremony for the reception of Rahab and Ruth?

The mistake in assuming that the law did not provide for the reception of converts from the heathen has arisen from a forgetfulness of the reiterated statute of the law, that there shall be one and the same law for the homeborn Israelite and for the alien who would come near to sacrifice to God. Ex. xii. 49; Lev. xvii. 16; xxiv. 22; Num. ix. 14; xv. 14-16, 29-31; xix. 10. The Israelite could be cleansed from the greater uncleannesses only by certain ceremonies. The alien coming to take refuge under the wings of Jehovah could be cleansed from his uncleannesses just as Israel was from his. The bath and the sacrifice, the bath and the sacrifice—these were the two rites that stood out most prominently in their reception. It is to these ceremonies of cleansing, the sprinkling of the ashes of the red heifer, to be followed by the bath and the sacrifice, that God himself refers when, in his glowing prophecy of bringing back his people from all the uncleannesses of their idolatry in Babylon, he says: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." Ezek. xxxvi. 25. As is so frequent in the Bible, a part of the week's ceremony is here put for the whole. If Israel—that was said by God to be more defiled by idolatry than Sodom or Assyria or Egypt—could be so cleansed, surely those with lesser uncleannesses upon them could be cleansed in like manner.

Until the appearance of John the Baptist, the dipping of the person in water was the absolute prerequisite under the law for every man and woman

who would enter the inner court to take part in the worship. It was as common as sacrifice. Its spiritual meaning was known and felt by every one taught by the Spirit—as David, the prophets, Joseph and Mary, Zacharias and Elizabeth, Simeon and Anna, and all who "were looking for the redemption of Jerusalem."

It is not at all surprising, therefore, that, when John came dipping, baptizing in living, running water, there should be no query by the Jews as to the well-known custom. Their only query was as to John himself: "Who art thou? Art thou the Christ? Art thou Elijah? Art thou the prophet?"

The great sacrifice, "once for all time," was about to take place, and it was in exact accordance with the law and the promise that those who repented of their sins should be dipped, baptized, "unto remission of sins"; that is, that they might enter in and have part in that final really-atoning sacrifice. "John baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him; that is, on Jesus." They were baptized in expectation and hope of that sacrifice. We are baptized because we know it has taken place and we trust in it.

That the baptism (dipping) enjoined in the New Testament was a complete immersion is now so fully acknowledged and taught by those most familiar with the language, customs, and history of that time that it is not needful to add to this discussion.

BAPTISM AFTER THE TIME OF CHRIST.

From Justin Martyr (A. D. 150) onwards for 700 years there is the united testimony of literature and art that baptism was a dipping, immersion of the candidate. There are a few minor councils that, with Cyprian of Carthage, advocated a sprinkling of the body of a dying man, in case he had not received baptism; but none of the great authors or the numerous rituals or the great councils acknowledged this exception, even in the case of the dying. With united voice they teach that immersion, most frequently repeated thrice—that is, at each name of the Trinity—is the only baptism, and anathematize all who would teach differently. The Egyptian ritual, A. D. 200-300; the Roman ritual, A. D. 250; the Apostolic Constitutions, A. D. 350-400; the church of Palestine, A. D. 386; the Milanese church, A. D. 397; Chrysostom, the Gregories, Augustine, about A. D. 400; Dionysius, A. D. 450, and many lesser authorities, all agree that all around the Mediterranean, in Europe, Asia, and Africa, there was but one baptism, trine immersion. But for *trine* immersion there is no warrant in the New Testament.

What the "washing" of the Jews at this date was we know from the twelve treatises on purification in the heart of the Talmud, the Mishna. Every one, even with any of the lesser uncleannesses upon him, must dip his body wholly under water, and the least quantity of water sufficient for this purpose was put at eighty gallons. No excep-

tion is allowed to this requirement. That the Jewish washing and Christian baptism were the same in form is proved by Tertullian's (A. D. 220) argument that the difference consisted in the secret power of God conveyed in baptism.

From A. D. 450 there is a long series of pictorial representations of baptism, found in churches, catacombs, manuscripts, etc., etc. They all follow closely one type—the baptism of Jesus by John in the Jordan. The Saviour stands in the water, John stands on the bank and extends his hand over the head of Jesus. There are no representations for 800 years after Christ of the baptizer being in the water with the candidate, and the literature on this point is very decided—the baptizer is outside the baptistery.

What, then, was the action of the baptizer and of the candidate? Here the literature, Christian and Jewish, comes in to confirm the uniform representation in art. The candidate entered the baptistery, either alone or attended by a friend, the minister placed his hand upon the head of the candidate, pronouncing the words, and the candidate bowed his head forward beneath the water. In this, literature and rituals agree. There can be no doubt that this was the usual, though not exclusive, action in New Testament times and for hundreds of years afterwards. To baptize one's self and to be baptized are expressions found in the New Testament, and more frequently in Christian writers of the following centuries. For instance, in Acts xxii. 16,

Ananias says to Paul, "Arise and baptize, immerse thyself" (though it is wrongly put in the old and new versions, "be baptized"). So in 1 Cor. vi. 11, "Ye washed yourselves" (in the old and new versions, "Ye are, were washed").

The following witnesses, among many others, show the custom in their days:

The Christian church in Rome (A. D. 250) observed the following custom: "Then the candidate descends into the water, but the elder ('who stands above the water') places his hand upon his head and asks him in these words: Dost thou believe in God the Father almighty? The candidate answers: I believe. Then for the first time he is immersed in the water. Again he asks him in these words: Dost thou believe in Jesus Christ, the Son of God, whom the virgin bore by the Holy Spirit, who came to save men, who was crucified for us under Pontius Pilate, who died and arose from the dead on the third day and ascended to heaven and sits at the right hand of the Father, and will come to judge the living and the dead? He answers: I believe; and the second time he is immersed in the water. He is asked the third time: Dost thou believe in the Holy Spirit, the Comforter, proceeding from the Father and the Son. He answers: I believe; and the third time he is immersed in the water. At each of these times he (the elder) says: I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit." Canons of Hippolytus, sections 123-133. And in accord with this,

Hippolytus, in his "Divine Theophany," tells us: "Christ bowed his head to be baptized by John."

Gregory Thaumaturgus (A. D. 270) sets before us his idea of the hesitation of John to touch the head of Jesus to baptize him. "How shall I dare to touch thine immaculate head? How shall I extend my servant fingers over thy divine head?" And Jesus is said to reply: "Lend me, O Baptizer, thy right hand for the present dispensation. Touch my head. Baptize me." "The Baptizer obeyed the divine command, and, stretching out his gently trembling and rejoicing right hand, he baptized the Lord."

Cyril of Jerusalem (A. D. 386): "Even Simon Magus dipped his body in water." Gregory Nyssen (A. D. 395): "Coming to the water, we hide ourselves in it."

Ambrose of Milan (A. D. 397): "Thou wast asked, Dost thou believe in God the Father Omnipotent? Thou saidst, I believe, and thou didst dip thyself; that is, wast buried. Again thou wast asked, Dost thou believe in our Lord Jesus Christ and in his cross? Thou saidst, I believe, and thou didst dip thyself; and so thou wast buried with Christ. The third time thou wast asked, Dost thou believe in the Holy Spirit? Thou saidst, I believe; and the third time thou didst dip thyself."

Chrysostom (A. D.) 407: "For when we immerse our heads," etc. "It is easy for us to dip and lift our heads again." Augustine (A. D. 407):

"After you promised to believe, we thrice dipped your heads in the sacred fountain."

It is this custom of standing in the water and bowing the head beneath the water that explains the peculiar usage of the Syrians in their very early translation of the New Testament and in their literature, where "to stand," "standing," is always the translation of "to baptize," "baptism," etc. The candidate stood up to confess Christ, and his baptism was standing up for Christ.

Baptism, then, was not merely the dipping of the head beneath the water, but the dipping of the head at the same time that the minister laid his hand upon the head and pronounced the words of baptism.

That this custom in baptism—standing and bowing the head, while the baptizer placed his hand upon the head of the candidate and pronounced the words of baptism—was the universal custom of early Christianity, is the united testimony of ritual, literature, and art. It is simple, dignified, safe. The present custom generally observed in our churches is the invention of very recent centuries.

To the apostle of Burma, Adoniram Judson, who returned to the ancient custom of baptism, and who united the refinement and fire of Greek Christian culture with absorbing gratitude and love to Christ his Saviour, we are indebted for the noble lines with which I close this paper.

"Come, Holy Spirit, Dove divine,
On these baptismal waters shine;

And teach our hearts in highest strain
To praise the Lamb for sinners slain.

"We love thy name, we love thy laws,
And joyfully embrace thy cause;
We love thy cross, the shame, the pain,
O Lamb of God, for sinners slain.

"We sink beneath thy mystic flood:
O bathe us in thy cleansing blood!
We die to sin and seek a grave
With thee beneath the yielding wave.

"And as we rise, with thee to live,
Oh, let the Holy Spirit give
The sealing unction from above—
The breath of life, the fire of love."

CHAPTER V.

Baptism the Door to the Lord's Supper.

BY FRANKLIN JOHNSON, D. D., LL.D., OF THE UNIVERSITY OF CHICAGO.

It is my purpose to consider in this paper the proposition that all Christians ought to be baptized before they come to the Lord's supper. Since baptism is the immersion of a believer "into the name of the Father, and of the Son, and of the Holy Ghost," the proposition may take another verbal form, and affirm that all Christians ought to be immersed before they come to the Lord's supper. Some of my brethren proceed further, and teach that, not only immersion, but membership in a Baptist church, is prerequisite. Some proceed even further than this, and require membership in the particular Baptist church by which the supper is announced. To consider all these propositions would demand more space than I have at my disposal, and hence I limit myself to the first. This, after all, is the decisive one. If it is left in doubt, the others must fall; if it is established, they will occasion but little difficulty, and will be treated as questions of administration, to be decided in the affirmative or in the negative without affecting the essential principle that baptism should precede the Lord's supper. Dr. Norman Fox has given me an additional reason for the limitation of my study to the one proposition in his recent statement ("The

FRANKLIN JOHNSON, LL.D.,
University of Chicago.

Invitation to the Breaking of Bread," page 13) that "it has never really been discussed among Baptists," by whom "it has been thought sufficient to say, 'All other churches hold this view.'"

THE NATURE OF THE EVIDENCE.

If I say that the evidence in favor of the proposition is inferential, I do not disparage it. Inferential evidence is often of the strongest kind; it is that circumstantial evidence upon which the gravest cases in our courts of law are decided. Many great truths of our religion are known to us only by inference. The Christian Sabbath, as distinguished from the Mosaic, is known to us only by inference. The doctrine of the Trinity is proved only by inference. The argument of our Lord against divorce (Matt. xix. 3-6) is purely inferential. So, also, is his proof of the resurrection (Matt. xii. 26, 27). That there should be a Lord's supper at all, as distinguished from the common meal, is proved only by inference.

The Baptist is not alone when he consults inferential evidence to ascertain who may properly partake of the Lord's supper; he has the entire Christian world with him, as all denominations appeal exclusively to this evidence. If we shall make any proposition whatsoever concerning the terms of admission, we shall be compelled to support it solely by inferential evidence, for there is no other that can be produced. Three pastors—one a Baptist, another a Presbyterian, and the third a Methodist—

once conversed on this subject somewhat as follows:

Presbyterian to Baptist—"What passage of Scripture commands you to limit your invitation to the supper to baptized believers?"

Baptist—"There is no explicit command."

Presbyterian—"I do not think that there should be any limitation for which a 'Thus saith the Lord' cannot be adduced."

Methodist to Presbyterian—"I quite agree with you."

Baptist to Presbyterian—"What invitation do you give?"

Presbyterian—"I invite all members of evangelical churches."

Baptist—"And where do you find 'Thus saith the Lord' for that?"

Methodist, after a moment of silence—"But I invite all who love Christ, whether they are members of evangelical churches or not."

Baptist—"And where do you find a 'Thus saith the Lord' for that?"

Baptist, after some moments of silence—"It appears that each of you establishes a limitation, and that neither of you can find an express warrant in Scripture for the limitation which he establishes. If either of you should attempt to support his limitation, his argument would be inferential. It is the same with the Baptist, except that his inferential evidence is cogent, while that which could be adduced for either of the limitations you have mentioned would be feeble and easily set aside."

This parable may suffice to convey my thought concerning the nature of the arguments with which I shall support the proposition that all Christians ought to be baptized before they come to the Lord's table.

THE ARGUMENT FROM THE IMPORTANCE OF BAPTISM.

If baptism were an ordinance of small importance, it might not be worth while to maintain its position as a prerequisite to the Lord's supper. Granting that it appears in this honorable station in the New Testament, this might have been the result of chance, or of temporary convenience, or of some conception peculiar to the apostolic age, and of no permanent value. But when we observe the vast importance which the New Testament attaches to baptism, and the vast importance of the function of baptism in the history of the individual soul, and hence of the church, we perceive at once that the position of precedence assigned to it in the New Testament cannot be the result of accident or of passing circumstances.

Our Lord was baptized at the very beginning of his ministry, and at the very close of his ministry he left a formal command to baptize every disciple; and thus he interwove the ordinance with his solemn inauguration as the suffering Messiah, and again with his solemn inauguration as the reigning Messiah. The heavens were opened to approve his baptism, and immediately after his proclamation of the law of baptism they were opened again to receive him up into glory, thus making his last

words more impressive than any others. When the Holy Spirit distinguished the day of Pentecost with the overwhelming display of his regenerating grace, all those who repented under his influence were baptized, and the work of the Spirit began, as the work of Christ had begun, in the observance of this rite. The New Testament often speaks of baptism in such an emphatic manner as almost to identify it with the work of God in the soul, of which it is a symbol; that is, with spiritual washing, with death to sin and resurrection from it, and with the removal of guilt by pardon. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (Jno. iii. 5). "Arise, and be baptized, and wash away thy sins" (Acts xxii. 16). "He saved us through the washing of regeneration and renewing of the Holy Ghost" (Titus iii. 5). "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Pet. iii. 21). If we find any difficulty with these expressions, is it not because we have accustomed ourselves to regard baptism as a mere ceremony, a vague emblem, setting forth certain indefinite phases of the divine life, but not ministering nourishment to it?

Thus in every way the New Testament affirms the importance of baptism, and does so even at the risk of creating the impression in some minds that the

rite contains an occult spiritual power to save the soul, a danger which the Holy Spirit of inspiration evidently deemed less hurtful than that of undervaluing the ordinance.

It is sometimes said that the apostle Paul esteemed baptism lightly, and his statement to the Corinthians (1 Cor. i. 17) that "God sent him to preach, and not to baptize," is offered in evidence. This opinion is always heard, when it is heard at all, from persons who belong to denominations which have reduced baptism to a drop of water applied to the forehead of an infant as a symbol of the desire of the parents and friends that it may be saved. As these persons reduce baptism to a rite without much meaning or utility, it is natural for them to attribute their low estimate of it to the apostle, whose bodily infirmities may well have compelled him to arrange that it should be administered by his assistants. Christ himself baptized by the hands of his disciples, and yet, as we have seen, he assigned to the ordinance a lofty position in his example and his instructions to his church; and if the apostle Paul, under the compulsion of infirmity, had baptism administered by his assistants, he thought as little as did his Master of disparaging the holy ordinance. The apostle does not say that those to whom he wrote had not been baptized; indeed, the contrary is implied; and he merely expresses his gratification that, as events had turned out, the ordinance had been administered by others, lest some of the Christians at

Corinth, in the heat of partisan strife, should declare that he had baptized into his own name. So far is the apostle Paul from depreciating baptism, that he exalts it as few other writers of the New Testament do. "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death; that, like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. vi. 3, 4). "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (Col. ii. 12). It will be observed that in these passages the apostle, who is supposed to think lightly of baptism, associates it not only with the greatest truths of the gospel, the death and resurrection of Christ, but also with the greatest duty of the believer, to live in a manner worthy of his holy calling.

But why is baptism exalted in the Scriptures to this lofty position? God is infinite reason, and he has not done this thing arbitrarily. He is infinite love, and his reasons for this act have reference to the salvation of men.

The lofty position conferred upon baptism by Christ and his apostles and by the Spirit of inspiration is explained when we consider the functions of the ordinance in the history of the individual soul, and hence of the church.

1. As a means of publishing the gospel to the

world, it is excelled only by the living preacher. Wherever it is administered, it proclaims the great central truths of our religion. First, in an emotional picture, in an action of incomparable appropriateness and beauty, it sets forth the Saviour of mankind in the two moments around which thought and feeling chiefly cluster; in the moment of his burial, deserted by his disciples, and rescued from nameless indignities only by the intervention of one who had not been numbered with them, and in the moment of his resurrection—the first a moment the contemplation of which plunges us into tears, the second a moment the contemplation of which exalts us to a heaven of joy and triumph. But, next, the ordinance sets forth the death of the soul to sin and its resurrection to a new life of holiness. If the first truth is the greatest of all concerning Christ, the second is the greatest of all concerning the Christian. But, still further, the ordinance sets forth our assurance of a future resurrection after death has done its worst against us. If the first and second truths are the greatest concerning Christ and the Christian, the third is the greatest of which we can think in connection with our destiny after our earthly career is closed. Now, these are the central truths of our religion. They are mighty when they are proclaimed by a faithful ministry, but they receive additional might when they are illustrated in the graphic action of baptism. Hence many thousands of happy Christians attribute their first favorable impressions of

Christianity to the overwhelming influence of baptism, as they have witnessed its administration to others.

2. Not only the world, but also the church, has need of this preaching. Sometimes her living teachers err. They may lay the chief emphasis upon the incarnation of Christ and remand his cross to a secondary position. They may deny the reality of his resurrection. They may deny the essential sinfulness of the soul and its need of a radical change in regeneration. They may deny the future resurrection of the body. But baptism, where it is faithfully preserved and administered, continues to proclaim these great central truths, and to admonish those who forget them by its silent, but impressive, witness. Hence any perversion of it is a calamity. The church which substitutes effusion for it rules out of court a volume of testimony to the chief doctrines of the gospel which Christ himself has produced, and thus renders the task of its misleaders far more easy.

3. Baptism is of inestimable value to the disciple just born again and just entering upon a new course of life. His old habits of thought and feeling and action are broken, but not destroyed. He has within him a celestial life, but it is only pushing its shoots above the soil, and is exposed to drought and frost and the trampling of herds, and it needs nourishment and shelter. At the beginning of any new and trying course of life, a moving ceremony, which surrounds the opening of the

pathway with strong and attractive associations, which can never be forgotten, is a ministering angel. Every student of the mind recognizes the wisdom of making the greatest possible impression upon it when it forsakes some evil and determines to practice some virtue hitherto untried. Thus Bain ("The Emotions and the Will," page 453) says: "If we can only strike a blow with such power as to seize possession of a man's entire thoughts and voluntary dispositions for a certain length of time, we may succeed in launching him on a new career, and in keeping him in that course until there is time for habits to commence, and until a force is arrayed in favor of the present state of things able to cope with the tendencies and growth of the former life." James ("Psychology," I., 123) refers to this passage, and adds: "We must take care to launch ourselves with as strong and decided an initiative as possible. Accumulate all the possible circumstances which shall reinforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; take a public pledge, if the case allows; in short, develop your resolution by every aid you know."

If this teaching of the psychologists needs any further confirmation, let us consider that we are accustomed to start men on new and trying courses of life with solemn ceremonies. Thus we have an inaugural ceremony when a civil officer assumes his new position, and we cannot doubt that kings and

presidents and judges are often aided to bear faithfully their heavy burdens and to live above the temptations which plead with them to swerve from the highway of honor, at least a little and in secret, by calling to mind the oath which they swore in the beginning and the assembled multitudes of spectators who witnessed it. Nor can we doubt that the care which we lavish upon the marriage ceremony aids the young husband and wife, but partially adapted to each other, and but partially fitted for their new duties and responsibilities, to have patience, and to acquire those habits of yielding and unselfishness which the home demands. They look back at the marriage service, and picture the faces of friends gathered together to hear their vows of love and fidelity, and grow ashamed of the petty and exacting tempers which might mar their peace or destroy it altogether. Our Saviour, who created the soul and knows it perfectly, did his first miracle to aid in rendering a marriage service successful. As he began his ministry by putting the supreme seal of his approval on the ceremony of baptism, so he began his miracles by putting the supreme seal of his approval on the ceremony of marriage. He performed this divine act in order to approve the married life and the home. But let us not pause when we have said this. The most obvious feature of the act was the solicitude of Christ to bless the ceremony itself and to make it complete, so that his young friends, when they should remember it in after years, should not

associate it with distress and humiliation, but should find in it a source of joy and a sweet constraint to all the domestic virtues. We are following Christ when we make the ceremony of marriage impressive and helpful. Let us imagine a society in which it should be reduced to a few cold words or should be wholly abolished. Such a society would be either angelic, and in no need of aid to overcome sin, or else bestial, incapable of gentleness, and unrestrained by love or conscience from the indulgence of all base passions.

We are now prepared to understand in some small measure the divine utility of holy baptism. In saving the soul, God works both directly and indirectly, both by the immediate contact of the Holy Spirit and by mediate external agencies. Hence we speak not only of the sovereignty of grace, but also of the means of grace. Were the means of grace unimportant, we might dispense with preaching, with the study of the Bible, with the counsels of Christian friends, and with the hallowed associations of the church. Now, baptism, a powerful depiction of the burial and resurrection of Christ, of the death and resurrection of the soul, and of our future blessed resurrection, standing at the very beginning of the new life, is a most precious means of grace. Its picturesqueness, its mighty appeal to the intelligence, to the imagination, to the emotions, and thus to the will, render it most effectual in producing the greatest possible initial impression, which, the psychologists tell us, is so necessary

at the beginning of a new course. To apply it in unconscious infancy, or to alter its form and thus to blot out its testimony concerning the great central truths of Christianity, is to render it nugatory.

4. But more than this should be said. Baptism is a much-needed aid to the disciple, not merely because it is a moving ceremony. It is an act of faith on his part, "the interrogation of a good conscience toward God." Now, every act of faith leads to a gracious manifestation of God to the soul. The highest acts of faith—like those of the martyrs, for example—often lead to overwhelming manifestations of God to the soul, and hence many Christians who have "given their bodies to be burned" have broken forth into singing in the midst of the flames. Among the most decisive acts of faith we must reckon this holy ordinance, in which the new disciple puts on Christ before an assembled world. It is common, therefore, for new disciples to receive in it a vast influx of spiritual power. The Holy Spirit responds to faith and communicates abundance of peace and joy and power, testifying of cleansing and pardon, of the gracious smiles of the Heavenly Father, and of the inheritance of glory, and giving unusual influence to the words and deeds with which the soldier of the cross, but just enlisted in the service, seeks "to destroy the works of the devil."

So common is this experience that, when I was a pastor, I counted upon it as one of my most valuable auxiliaries, and never in vain. In every com-

munity there are good, but discouraged, Christian people who, humbly conscious of their faults, hesitate to enter the church as members. All who know them hold them to be Christians, though of the timid and shrinking class, but they themselves stand in doubt, "waiting for the waters to be moved," with some emotional assurance that they are accepted. I was accustomed to promise these excellent and modest children of God that they would receive the light for which they longed, if they would obey Christ and be baptized; I led many of them into the church, and I never knew my prediction to fail. Their act of faith was met by the Holy Spirit with a corresponding act of grace.

Let no one misrepresent this view by calling it sacramentarianism. It is as far from sacramentarianism as the east is from the west. Sacramentarianism affirms that the sacraments are channels of grace; but I affirm that faith is the sole channel of grace. Sacramentarianism affirms that, since the sacraments are channels of grace, the reception of them is the usual condition upon which grace is conferred; but I affirm that faith is the sole condition upon which grace is conferred. After having guarded myself in this manner, I may surely insist, without being misunderstood, that baptism is an act of faith, and hence a means of grace, and that, as it was appointed for all his followers by the Son of God, the Spirit of God honors it by conferring light and comfort and strength on those who receive it in faith.

These are some of the effects of baptism in the economy of grace. To the Baptists chiefly has been granted the honor of restoring this holy ordinance to the Christian world. Were it a mere form, it would not matter whether it was placed before or after the Lord's supper. But it is an agency of infinite practical value in launching the new disciple upon his new way, and its place of utility is at the beginning of his discipleship; and, since infinite wisdom has assigned it this position, the Baptists should keep it there. Nor should they recognize as baptism the christening of infants, or sprinkling or pouring administered to older persons—ceremonies containing nothing of the significance and power of the Christian ordinance. But unrestricted communion is a recognition of these ceremonies as baptism, and a recognition in action, which is far more decisive and impressive than any words. It would be vain for the Baptists to hope to bring baptism back to the place from which these ceremonies have thrust it, if they should practise unrestricted communion. In spite of all verbal protests, they would be understood to recognize infant christening and sprinkling and pouring as valid baptism, and in the end they themselves would come to feel that these ceremonies are in some sense valid. This would not be a misfortune if baptism were a light thing; but, since the New Testament has charged it with the weightiest meanings and appointed it to the weightiest functions, the Baptists have no right to pursue a course which would silence its voice and smite its beneficent power with paralysis.

CHAPTER VI.

Baptism the Door to the Lord's Supper.

BY FRANKLIN JOHNSON, D. D., LL.D.

THE ARGUMENT FROM THE IMPORTANCE OF THE LORD'S SUPPER.

Some of those who teach that baptism need not precede the Lord's supper do so because they hold a view of the Lord's supper quite different from that of the New Testament. Thus Professor Seeley (in his "Ecce Homo") has told us that our Lord instituted a sort of "club dinner," in which his friends were asked to remember him. The theory requires us to forget much that our Lord said at the last supper—as, for example, "This is my body," and "This is my blood"; but Professor Seeley found no serious difficulty here. Many other writers join him in presenting the Lord's supper in this secular light. In order to do so, they trim away some of our Lord's expressions recorded in the Gospels as not genuine—that is, as not convenient—and pronounce some expressions of the other books of the New Testament later accretions, of no authority for us. Now, if I believed that our Lord intended to institute a mere club dinner, I should not regard baptism as prerequisite to it. The chief prerequisites to a club dinner are those social qualities which render a person "clubable," and a good appetite.

Dr. Norman Fox (in his two booklets, "Christ in the Daily Meal" and "The Invitation to the Breaking of Bread"; so, also, McGiffert, "The Apostolic Age," pages 69, 70) is an able representative of the view that our Lord, at the last supper, intended to make all meals commemorative of his person and his death, and not to institute a special commemorative meal. Dr. Fox infers from this premise that baptism cannot be a prerequisite to the Lord's supper, for every meal, partaken in a proper spirit, is to him the Lord's supper. The conclusion may be granted if the premise is proven, for it is difficult to think of our Lord as wishing to make baptism a prerequisite to every meal. Had he done so, it would be necessary to compel every convert to fast until baptism could be administered. But the premise does not appear to me to rest on any solid support.

It is the purpose of Dr. Fox to bring all meals up to the level of the Lord's supper, and not to depress the Lord's supper to the ordinary level of the present daily meal. But this is impossible. The mind is so constituted that it seeks to attend to certain definite things at certain definite seasons, and we cannot force it to attend to all things at all seasons. The holiest mind distinguishes the common and the uncommon, the secular and the religious, the material and the spiritual, in our duties and observances. If a man should try to make every day a commemoration of the Declaration of Independence, he would end by having no Inde-

pendence Day. If a man should try to make every day a New Year's Day, he would end by having no New Year's Day. It has been proposed to abolish the Sabbath by making every day a Sabbath; but no one has ever succeeded in carrying the proposition into practice, and the effort, were it made, would result only in the secularization of the Sabbath, and not in the sanctification of the other days of the week. A poet has sung that "every place is holy ground"; but we cannot make every place holy in the sense in which Galilee and Jerusalem and Calvary are holy, except as we cease to think of them as holy. Even so, the effort to make all our meals suppers of the Lord would leave us without any Lord's supper.

Moreover, the New Testament clearly gives us a special meal in the Lord's supper. Our Lord instituted it, not at a common meal, but at the paschal supper, a very uncommon meal. He has suggested to us thus the analogy between the paschal supper and the Lord's supper, the one pointing forward to "the Lamb slain from the foundation of the world," and the other pointing back to "the Lamb of God that taketh away the sin of the world," and both meeting in harmony "in the night in which he was betrayed." Moreover, the apostle Paul distinguishes sharply between the common meal and the Lord's supper: "What! have ye not houses to eat and to drink in?" "If any man is hungry, let him eat at home."

But many, who do not agree with Professor See-

ley or Dr. Norman Fox, deem the Lord's supper of relatively slight importance, and regard it as "a mere ceremony," "a mere emblem." I think that a large share of the sentiment in favor of unrestricted communion springs from the feeling that the communion, after all, is not of very great consequence. Thousands of good Christians have recoiled from the papal doctrine of transubstantiation and the awe with which the Roman Catholic beholds the wafer, to the opposite extreme of easy apathy in the presence of the holy bread and wine.

In answer to these three typical views, which tend to unrestricted communion, I present the Lord's supper, as I have presented baptism, as a ceremony, but not "a mere ceremony"; as an emblem, but not "a mere emblem." Between these inadequate views and sacramentarianism, which I abhor, there is a wide continent of rich truth, which we should by no means overlook. I, therefore, present the Lord's supper as containing elements of spiritual truth and power similar to those which I found in baptism. 1. It preaches the cross: "Ye proclaim the Lord's death." 2. It offers to the believer a touching memorial of the entire person and work of Christ, and especially of his sacrificial atonement: "Do this in remembrance of me." "This is my blood of the new covenant, which is shed for many unto the remission of sins." 3. It is a symbol of God's covenant with his people: "This is my blood of the new covenant." 4. It presents Christ as the nourishment and life of the soul: "Eat all

ye of it"; "Drink all ye of it." 5. It is a prediction of the second coming: "Ye proclaim the Lord's death till he come." 6. It is a prediction of our future glory with Christ: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." 7. It is a symbol of the fraternal unity of those who partake of it: "We, who are many, are one bread, one body; for we all partake of the one bread." This ordinance, therefore, contains a precious freightage of Christian truth.

Moreover, in partaking of the Lord's supper, the Christian performs an act of faith and receives a refreshing of his faith, a brighter manifestation of God to his soul, since God always manifests himself to men in proportion to their faith. As I said of baptism, so I say of the Lord's supper—that, while it is neither a channel of grace nor a condition of grace, it is a means of grace. Faith is the only channel of grace and the only condition of grace; but faith leads to action, and all acts of faith are means of grace. Nor do I deem it unreasonable to suppose that Christ makes a special and abundant manifestation of himself to those who partake of his supper in faith. Is it not natural to expect that he will honor with a special display of his presence the memorial meal which he founded, and at which he is the host and his people the guests?

There is a doctrine of "the real presence" which the Baptist may hold, because it sets forth his

personal experience. The phrase "the real presence" has been used to affirm the real presence of the flesh and blood of Christ in the bread and wine. But there is no reason for limiting its use in this manner. The Baptist, who rejects with loathing the doctrine of the physical presence of Christ in the supper, knows of his spiritual presence; and that, after all, is the only "real presence" for which he is concerned. There are two kinds of spiritual presence of Christ of which the Scriptures speak. First, there is his omnipresence as God, his immanence in his universe, so that he is in every place, even where we forget him and see him not. But, again, there is a presence of manifestation. He is everywhere; but often, like Jacob, we awake from some carnal slumber and say: "Surely Jehovah is in this place, and I knew it not." At other times he is so manifest that "our hearts burn within us." It is for this presence of manifestation that we pray when we ask him to be with us. It is this that he has promised his assembled people: "Where two or three are gathered together in my name, there am I in the midst of them." It is of this that the disciple is conscious at the Lord's supper:

> "How sweet and awful is the place
> With Christ within the doors,
> Where everlasting love displays
> The choicest of her stores."

The disciple, therefore, need only consult his own experience to find an answer to those who plead

for unrestricted communion on the ground that the Lord's supper is a mere club dinner, a mere daily meal, or a mere vague emblem.

THE ARGUMENT FROM THE NATURAL RELATION OF THE TWO ORDINANCES TO ONE ANOTHER.

Dr. Norman Fox, deeming every daily meal the Lord's supper, not unnaturally denies that baptism logically precedes it: "Is there in fact any logical relation between baptism and the memorial eating? The breaking of bread is in order to—an assistance towards—a remembrance of Christ. Like kneeling in prayer or lifting the voice in praise, it is a physical act to assist the spiritual exercise. Now, if it be proper for an unbaptized person to remember Christ, why should he not break bread to assist such remembrance? Why should lack of baptism forbid one's breaking bread in order to remembrance of Christ, any more than it would forbid his kneeling in prayer or his playing on a harp to assist his soul to praise? Baptism has no logical antecedence to the breaking of bread, any more than to kneeling or singing." If I believed the premise which Dr. Fox urges—that Christ intended to institute no memorial meal other than the daily meal, and that he intended it to do nothing more than to bring him to the thoughts of his disciples—I should conclude that "baptism has no logical antecedence to the breaking of bread, any more than to kneeling or singing."

But we have already found in the Lord's supper

special characteristics which set it apart from the daily meal and elevate it into the class of Christian ordinances. Now, things which belong together as members of a class are related in thought to the other members of the same class as they cannot be to objects belonging to other classes. Jupiter is related in thought to Mercury as it is not to the Sultan of Turkey or to Mount Hood. The Capitol at Washington is related in thought to the houses of Parliament as it is not to a pine tree or a bottle of rose-water. The President of the United States is related in thought to the President of France as he is not to the Atlantic Ocean or the Alhambra. If we should try never so earnestly to follow Dr. Norman Fox in his effort to give baptism only such a relation to the Lord's supper as that which it sustains to preaching, to praying, and to singing, we should succeed only as he has succeeded, by forgetting the unique character of the ordinances as ordinances, or else by blinding ourselves to a necessary law of classification. We should probably not succeed at all. The moment we should classify the two as ordinances and as forming a group by themselves, we should see that baptism necessarily sustains a relation to the Lord's supper which it does not sustain to preaching, praying, and singing; and having determined this point, we should readily perceive that the logical relation of baptism to the Lord's supper is that of precedence.

We have found already that the two ordinances

have a large body of meaning in common, while yet each presents some special phases of truth, and also presents the truth common to both in a light of its own. In general, baptism sets forth the beginning of the Christian life, and the Lord's supper its sustenance. The key thought of baptism, so far as it relates to the recipient, is a burial to sin and a resurrection to holiness; the key thought of the Lord's supper, so far as it relates to the recipient, is the perpetuation of the Christian life by feeding on "the Bread of Heaven." As Dr. Alvah Hovey well says: "The former speaks of change from one spiritual condition to another, from moral pollution to moral purity, while the other speaks of growth, progress, power, in a present condition. 'For as many of you as have been baptized into Christ have put on Christ.' 'As often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come.' "

Hence, in the New Testament, baptism is administered to each disciple but once, while the Lord's supper is administered many times; for life begins but once, while it requires many reinforcements of food for its furtherance.

Hence, also, in the New Testament, baptism is linked to faith as the first formal and ceremonial expression of it, while the Lord's supper never has this position. Thus in the great commission we are directed to "make disciples of all the nations, baptizing them." Observe here the intimate association of discipleship with baptism as the confes-

sion of discipleship. The practice of the disciples was strictly in keeping with this feature of the commission, and they always administered baptism as the first formal symbolical act of the believer, while the Lord's supper followed it. On the day of Pentecost, "they that gladly received his word were baptized." Afterwards "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers." The people of Samaria, "when they believed Philip preaching good tidings, were baptized, both men and women." Such was the universal rule, exemplified in the case of Cornelius, of Saul of Tarsus, of Lydia and her household, of the jailer and his household, of Crispus and his household, and of "many of the Corinthians" who believed with him; when these persons believed, they were baptized. The rule has no exceptions. We do not read that any persons believed and received the Lord's supper. To quote the words of Dr. A. N. Arnold ("The Scriptural Terms of Admission to the Lord's Supper"): "In no case is it said, 'Then they that gladly received the word came together to break bread'; or, 'Who can forbid bread and wine, that these should not eat the Lord's supper, who have received the Holy Ghost as well as we?' or, 'Believing in God with all his house, he sat down at the table of the Lord, he and all his straightway'; or, 'Repent and receive the Lord's supper, every one of you'; or, 'When they believed the preaching concerning the kingdom of God, they broke bread, both men and women.'

In no case are they described as receiving the Lord's supper immediately after their conversion, or as receiving the Lord's supper first and baptism afterwards."

If this precedence of baptism to the Lord's supper were a mere accident or an adjustment of practice to local and temporary circumstances, it would not necessarily be a guide to us. But it is based upon a profound reason. It is based upon the significance of baptism as related to the significance of the Lord's supper. For us to reverse the divine order would be to reverse the meaning of one ordinance or of both. We might do it lightly, if we regarded baptism as the mere dedication of a babe by means of a drop of water, or a mere initiation of an older person into the church by the same means. We might do it lightly, if we regarded the Lord's supper as a mere club dinner, or a mere daily meal, or a mere vague religious emblem, with no special message for the observers or the participants. But so long as we recognize in baptism and the Lord's supper that which the Scriptures find in them, we shall not willingly change the order of precedence which the Scriptures establish.

It may be said, in answer to these biblical proofs of a definite order of precedence, that the eleven apostles who were present at the last supper may have been unbaptized, since the Gospels contain no express record of their baptism. To grant this would not disturb my argument. Baptism must have been instituted by some unbaptized man or

men. It must have had a beginning. The apostles were appointed for the express purpose of laying the foundations of Christianity, "Jesus Christ himself being the chief corner-stone." If, therefore, it could be shown that they were unbaptized, because baptism did not yet exist, and that they were the divinely commissioned administrators of both baptism and the Lord's supper, this would render only more remarkable the fact that they themselves established and maintained the logical and reasonable order of the ordinances, and always placed baptism at the beginning of the new Christian life, and the Lord's supper after it, because the one is the symbol of the beginning of the new life, and the other of its sustenance.

But it is not probable that they were unbaptized. Two of them, at least, had been disciples of John the Baptist, and probably all the rest came from his school. He was sent to prepare a people for the fuller revelation and the greater demands to be made by the Messiah, and when we observe the alacrity with which they left all and followed the new Teacher, we cannot avoid the inference that their souls had been thus prepared. But John baptized his disciples, and also pointed them to Him who was to come. Christ himself was baptized by John, "in order to fulfil all righteousness," and it is in the highest degree probable that he would instruct them to follow his example, if they had not been baptized already. Moreover, he had them baptize his own disciples, and this would

render it reasonable to suppose that they had been baptized. The words of Peter, in which he describes the man to be chosen in the place of Judas, are quite in accordance with these indications: "Of the men, therefore, which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection."

CHAPTER VII.

Baptism the Door to the Lord's Supper.

BY FRANKLIN JOHNSON, D. D., LL.D.

THE ARGUMENT FROM THE GENERAL UNDERSTANDING OF CHRISTIANS.

With but very few exceptions, all Christians have understood the New Testament to teach that baptism should precede the Lord's supper. In the "Teaching of the Twelve Apostles," possibly the earliest Christian writing after the apostolic age, we read this direction: "Let no one eat of your eucharist except those baptized into the name of the Lord." Similar to this is the testimony of Justin Martyr, who died about 160: "This food is called by us the eucharist, of which it is not lawful for any one to partake but such as believe the things taught by us, and have been baptized." From those earliest times to the present the limitation has been maintained by almost all denominations. If it is relaxed to-day by a few in the Baptist and the evangelical Pedobaptist denominations, it is still maintained with practical unanimity by the Christian world. This is admitted by all, and by none more clearly than by Dr. Norman Fox, who says: "Pedobaptists will not invite to the table one who has been neither immersed, sprinkled, nor poured upon; they declare that only baptized per-

sons should be admitted. When, therefore, they claim that a Baptist church should admit them, they demand that Baptists shall recognize them as baptized persons." Again: "The Pedobaptists stoutly maintain that baptism is an essential prerequisite to the breaking of bread. In a review of 'Christ in the Daily Meal,' the Evangelist, of New York, which is by no means the most unprogressive of Presbyterian papers, criticised the book for its doctrine that the unbaptized should be invited to the church supper. While among Pedobaptists there could doubtless be found individual ministers who would consent to admit the unbaptized to the table, it would certainly be impossible to carry through the Presbyterian General Assembly or the Congregational National Council or the Methodist General Conference a declaration that it is proper to invite to the church supper all true believers, irrespective of baptism."

I might establish this well-known fact by a thousand testimonies from the highest Pedobaptist sources, were fu ther evidence necessary.

Dr. Fox supposes that this unanimity of the Christian world grows out of the doctrine of baptismal regeneration, from the effects of which, according to him, even the Baptists have not freed themselves. He urges, therefore, that the Baptists cast off this last vestige of a great error, and invite all Christians, whether baptized or not. He is somewhat severe towards those Baptists who would invite Pedobaptists and yet believe that baptism

should precede the communion, and towards those Pedobaptists who wish the Baptists to admit that they are baptized by inviting them; and he would solve the entire difficulty by denying that baptism has any logical relation to the Lord's supper, and by inviting all the unbaptized as unbaptized.

I quite agree with him that the only tenable ground of unrestricted communion, other than the validity of sprinkling and pouring, is the denial that baptism has any logical relation to the Lord's supper. But we have seen that the denial itself has no ground upon which to stand.

Moreover, I do not suppose that we should advance in the good opinion of our Pedobaptist brethren, if we should make them clearly understand that we invited them as unbaptized. Nor should we ourselves be able to rest in the opinion, should we adopt it, for the evidences against it are too cogent.

Some of these we have already examined. But another, which well deserves to be weighed, is precisely this general understanding of the Christian world which Dr. Fox sets forth so clearly. It is possible for the Christian world to go astray and to persist in error for centuries. But this was easier when no dissent was permitted. The present division of the Christian world into many denominations, each interested more or less in the discovery of truth and the abandonment of mere tradition, renders unanimity in a gross error exceedingly improbable. Moreover, all denominations deny that

they are influenced by tradition in making baptism a prerequisite to the Lord's supper, and affirm that they are influenced solely by the teaching of the New Testament. I present this unanimous judgment of the Christian world as an argument worthy of respect.

THE ARGUMENT FROM PROFIT AND LOSS.

The opponent of these views often tells us that they hinder the growth of our denomination. It is true that they have cost us the adherence of some noble ministers, whom we should have been glad and proud to retain. It is true, also, that they have kept many from coming to us. We regret all this, and shall ever continue to love those who thus refuse to walk with us.

But let us suppose that the loss were even far more serious than it is. Would that prove our position wrong, or justify us in abandoning it? On the contrary, it is our duty to accept and teach the truth in love, without too much selfish care for our own growth. Are we doing good by our teaching? Are we saving other denominations from superstition, from sacramentarianism, from the greater abuses of infant baptism, and hence from spiritual weakness? These are some of the questions that should give us concern. If we can answer them in the affirmative, we should rejoice and press on our way, even if we were reduced to numerical insignificance by our fidelity to the truth.

Now, no one can become acquainted with the history of the Baptists in England and America with-

out recognizing the mighty influence they have wielded against infant baptism and in favor of the spirituality of the church, of the separation of Church and State, and of religious liberty. No one can examine the work they are doing to-day on the continent of Europe without perceiving that it is a most beneficent leaven there, as it is in England and this country. The larger part of the Christian world, though profoundly affected by its views, is still reluctant to admit their justice, and its mission is not yet at an end. What if it were a small and despised denomination, with such a record of usefulness, and such a field of action?

But, after all, our maintenance of restricted communion seems to have ministered to our numerical strength, rather than to have diminished it. It appears to have brought to us a multitude of adherents for every one whom it has repelled. About 1820, Robert Hall, the famous English Baptist preacher and writer, attacked restricted communion, and attributed the slow growth of the English Baptists to it. His influence, combined with other causes, led the majority of them to abandon it. The result has not been favorable. They have pursued a wavering course, and their increase has been meagre. Their practice of unrestricted communion has led them necessarily to low views of baptism. Dr. A. N. Arnold thus sketches the effects of the movement from which Robert Hall anticipated so much: "The administration of believer's baptism on a week-day evening,

to avoid giving offence to the Pedobaptist members of the church; the reception, without baptism, of persons who have renounced their belief that the ceremony performed upon them in infancy was valid; the manifest disposition to give up baptism as non-essential, where the cause of peace and union is supposed to demand this sacrifice; the banishment of scriptural teaching on this subject from the pulpit, and even from the private conversation of the minister with his people, as a stipulated condition of the continuance of the pastoral relation; the discipline and exclusion of members for the offence of propagating Baptist sentiments; the relaxation of all scriptural church discipline; and, after all, unpleasant collisions with Pedobaptist churches—these legitimate logical consequences and certified actual results of mixed communion are more than enough to stamp it as a practice at war with truth, purity, liberty, and union." With such a lack of denominational spirit, there could not be a rapid denominational growth. The influence of the denomination upon other denominations has been relatively feeble, and the denomination has shown a constant tendency to melt away and dissolve.

We have only to look at the Baptists of this country to perceive the beneficial effects of restricted communion in creating denominational self-respect and vigor, in making us courteously aggressive, in building up our numbers, and in attracting to all our views the keen attention of

the Christians about us. The Baptist who studies this contrast attentively will not ask that his denomination adopt the practice of unrestricted communion as a means of growth in numbers.

A similar conclusion will be reached by those who study the Free Baptists, who practise unrestricted communion, and yet achieve but little increase.

THE ARGUMENT FROM CHRISTIAN LOVE.

There are Pedobaptists who say to the Baptists: "I grant that we, like you, require baptism as a prerequisite to the Lord's supper. But we have a practical advantage over you. As our definition of baptism is broader than yours, we are able to invite to the supper all who will probably care for our invitation, and thus to satisfy the cravings of Christian love. You cannot do this. Your logic is without fault, but it brings you into an embarrassment which we escape. Moreover, the majority of men and women deem us more charitable than you, for they care little for the argument on either side, and judge mainly by the practice. Perhaps they would not understand your argument, if it were presented to them; but they understand your practice." In a measure this is true.

There are Baptists who may be tempted to judge the question at issue in the same manner. They may say: "We grant that your logic is sound. But we do not care much for the logic of the head. The heart has a logic of its own. Christian love, as well as abstract reason, has its rights. Your argument seems to us cold, remote from the heart,

a sort of mathematical demonstration. But Christianity is not one of the exact sciences; it is love. We refuse to be moved by your reasons, and we do not care even to try to answer them."

Perhaps there are few Baptist ministers to whom this antagonism of reason and love has not suggested itself at one time or another. It is true that our practice is in some sense a cross, and I do not envy the man who can carry it jauntily and boastfully. But are Christian reason and Christian love ever really opposed to each other? Over against this attitude of mind, which in fact is chiefly one of Christian sentimentality, rather than Christian sentiment, I place my appeal to a reasonable Christian love.

1. The Baptist ought to love his brethren of other denominations very warmly. He ought to esteem them very highly for their works' sake. He ought to manifest his affection for them, and to seek their friendship, that they may learn to love him in return. Fortunately, there are a thousand ways in which he can do this, not only without coming into conflict with reason, but according to the most earnest urgings of reason. He need not leave his heart hungry for Christian fellowship with any part of the Christian world.

2. Love to Christ, as well as to his people, should be consulted in this matter. Christ has made known his will concerning the holy ordinance of baptism. The Baptist has been led to know and to respect that will. Others have not yet made the

discovery of it. The Baptist does not judge them; he loves them and judges himself. His love for Christ should lead him to a high regard for the will of Christ, which he has learned, and should debar him from doing anything which might tend to make that will ineffectual. Over against a sentimental love for the Christian I place a profound and obedient love for the Lord of the Christian.

3. Is there, then, a conflict between love for Christ and a proper love for his people? There should be none. Nor should there ever be a conflict between Christian love and Christian duty. But there is a short-sighted love, which may be brought into conflict with the best and holiest sentiments of the soul and the best and holiest determinations of the will. Short-sighted love in a mother may bring her into violent conflict with the dictates of a wise love, of good sense, of duty, and may lead to the injury of the child. Short-sighted love always works mischief. No love which acts at variance with reason is far-sighted or is worthy the name by which it calls itself. Now, a prudent love for the Christian world will lead the Baptist to see what a calamity infant christening is, and how great a blessing the restoration of baptism would be. In proportion to his wise love for his fellow-Christians will be his longing to give them this added power; and he will recoil from any course which could hinder him from bestowing it upon them. How great the blessing would be the Baptist will see, if he will pause a moment to consider

the evils of infant christening. These have been well presented by Dr. Alvah Hovey, under the following heads: 1. Infant christening takes away from the Christian ordinance the larger part of its meaning by making it no longer a confession of faith, but, on one hand, a regenerating rite, or, on the other, a mere vague ceremony; and, still further, by altering its form from immersion to sprinkling or pouring, thus divesting it of its power to preach Christ crucified and risen. 2. Infant christening ascribes to the ordinance an imaginary virtue, keeps alive in the greatest denominations the fatal delusion of baptismal regeneration, and in some others a vague conviction that God will be more favorable to infants which have been baptized, should they die. 3. Infant christening mars the constitution of the church by introducing unconverted persons into it. 4. Infant christening facilitates the union of Church and State, with all its terrible results. 5. Infant christening divides the followers of Christ. The mission to which the Baptist denomination is called is high and holy. The happiness and the success of the Christian world are bound up with it. A prudent love, a far-sighted love, should lead the Baptist to firm fidelity to the truth committed to him.

4. Yet further. His love for other denominations should not make the Baptist inattentive to the claims of love for his own. Was he brought up under Baptist influences? Then he owes his spiritual life to the Baptist denomination, and he should

not be ungrateful. Was he brought up under Pedobaptist influences? Then he was guided and enlightened by the Baptist denomination, or he would not have entered it, and he should not be ungrateful. Is he one of its ministers? Then he was educated largely by the Baptist denomination, and was entrusted by it with its dearest interests and called to its highest honors, and he should not be ungrateful. But it is committed to the practice of restricted communion, and the agitator, who admits the conclusive cogency of its argument and yet rends it asunder on the plea of Christian love, has but little of the love which he pleads.

THE OBLIGATION IMPOSED ON THE BAPTISTS BY THIS RESTRICTION.

The sole purpose of Christ in establishing his religion among men was to implant and to nourish Christian character. Every constituent element of Christianity is of use in the production of Christian character, and the loss of any constituent element is a loss to the forces which produce Christian character. Our restriction of the Lord's supper to baptized believers is based on the truth that baptism was instituted to render service in the production of Christian character, and that, in fact, it does render this service, where it is preserved in its integrity. But does it render this service to us who have received it? That is what the Christian world asks of the Baptist, when he teaches the doctrine of Christian baptism. The Baptist must answer by pointing to its observed effects. "By their

fruits ye shall know them." These effects should be exhibited in his own character and in his own denomination. The Baptist should be able to point to his denomination as an object lesson, and to prove three things by it: 1. That baptism, where it is observed faithfully, tends to produce the most complete Christian character known—stronger to resist temptation, more thoughtful for others, more brave, more courteous, more sympathetic, more wisely helpful. 2. That it tends to produce a wide variety of admirable Christian characters of the types most esteemed and most efficient, and is not operative within a single narrow range of qualities. It must produce a better type of wifehood, of motherhood, of fatherhood, of childhood, of magistrates, of soldiers, of merchants, of teachers, of lawyers, of physicians, of employers, and of the employed. It must adapt itself to various natural dispositions, and produce a meditative piety in some, an active piety in others, an emotional piety in some, and a merely military and obedient piety in others. 3. That, since it tends to produce such effects as these, it also tends to produce men and women more successful than others in winning the world to Christ and in building up the kingdom of God in the world. Such is the obligation. It will not do for the Baptist to pride himself on the mere observance of a prescribed rite, without regard to its meaning and power; that is what the Pharisees did. The Baptist must be able to show that his obedience has done something for his character.

And since the Baptists are compelled by their consciences to preserve Christian baptism to the Christian world at the cost of a restriction not in itself agreeable, they should give much of their energies to the Christian culture of those who come to them for guidance. They have not been insensible to this obligation. They have paid great attention to evangelization, on the one hand, and to education, on the other. They are now organizing their young people for the express purpose of cultivating them in knowledge and in varied usefulness. But "there remaineth very much land to be possessed." Do we give a disproportionate emphasis to conversion, and too little emphasis to growth? Do we employ a great variety of means to nurture the souls committed to us, so that all kinds of disposition and temperament find help from us? Or do we have a single mould in which we place all alike, misshaping many and repelling many? Do we ask reverent souls to come to us, and then shock them by irreverence? Do we ask shrinking souls to come to us, and then force them into a publicity from which their finest instincts recoil? Do we ask the imaginative, the esthetic, the poetic, to come to us, and then wound them by inexcusable crudenesses? We have broad fields of toil out in the glare of the sun; have we any shade for the weary, the wounded, the sick, the despondent, the fearful? Or are we courting the rich, the educated, the refined, and forgetting the poor, the ignorant, and the crude, among whom the Redeemer passed

his earthly life, and for whom our fathers labored most earnestly? If in any of these respects we are lacking, the remedy is not to be found in the abandonment of baptism as the door of the Lord's house, but in such a care of the house as shall render it befitting the majestic entrance which the Lord has provided and committed to the care of his people.

CHAPTER VIII.

Baptists and Religious Liberty.

BY BENJAMIN O. TRUE, D. D., PROFESSOR OF CHURCH HISTORY IN ROCHESTER THEOLOGICAL SEMINARY.

The struggle of Baptists for religious liberty is a long and a complicated story. The details cannot be recounted in a brief article, but there are certain features of the conflict which are of fundamental importance. These have found place on the continent of Europe, in England, and in America, where three phases of a common struggle have been enacted.

From the fourth to the sixteenth century, civil rulers, generally in alliance with ecclesiastical officials, assumed authority to dictate to their subjects forms of doctrine, polity, and worship, and to enforce uniformity of creeds, rites, and liturgies. The civil magistrate and the church official, one or both, practically exercised this power from the time of Constantine the Great until the historic protests of Luther, Zwingli, and Calvin. These reformers appealed from the Pope, from councils, and the Roman church, to the Scriptures as the final and supreme authority in matters of religious faith and practice. But not one of these great men, or the movements which they directed, consistently recognized the proper separation of Church and State, the rightful autonomy of the church, or the

B. O. TRUE, D. D.,
Professor of Church History, Rochester Theological Seminary.

complete rights of the individual conscience. All these leaders strenuously advocated the continued union of Church and State. They desired to supplant the religious influence of the mediæval emperor and civil rulers by the authority of local princes in Germany, of the council at Zurich, and of magistrates at Geneva. Leading types of Protestantism—Lutheran, Zwinglian, Calvinian, and Anglican—agreed in the repudiation of papal authority, but all retained a State church, without adequate provision for the permanent freedom of the church from secular control, or for the sacred and inalienable rights of the individual conscience.

The supreme authority of the Scriptures was declared to be the formal principle of the Protestant Reformation, but Protestants disagreed in the application of this principle. Some held that customary forms of worship, not expressly forbidden by the Scriptures, might properly be retained; others strenuously held that many practices of the old church were superfluous and misleading, and that nothing in the constitution or worship of the church ought to be inculcated which is not explicitly authorized by the Scriptures.

To those who believed in the final and supreme authority of the Scriptures their authoritative interpretation became "a question of urgency." On this subject there were three conceivable positions.

The organized church might be regarded as the proper interpreter of the Scriptures, through its councils and higher officials, priests, bishops, and

theologians, and, by those who held to the papal primacy, through the Pope, as the visible head of the church.

The prerogative of interpreting the Scriptures might be attributed to the State, through its legislators and magistrates, or through the expressed will of local rulers. The effort was actually made among the numerous States of Germany, when the conflict between Romanists and Protestants was intense, to have the religion of every State determined by its civil ruler. It was soon found, however, that the prince could decide only what religion should be established by law. He could not compel intelligent subjects by force or convince them against their will. Thus dissenters might easily outnumber the cordial adherents of the State church. Moreover, the interpretations of Scripture by either civil or ecclesiastical officers in different States were variant and discordant. Often they were manifestly modifications, rather than expositions or applications of the Scripture—the mere expression of personal preferences or partisan prejudice.

The natural and inevitable tendency of Protestantism increasingly favored the interpretation of the Scriptures by the individual believer. This was the right of private interpretation, and it involved an obligation commensurate with the privilege. It was, indeed, desirable that all believers should be intelligent and conscientious, but in the last analysis it was felt that every man must have personal dealings with the Almighty. Whoever held

to this right of private judgment could not consistently permit either civil magistrates or ecclesiastical officials to dictate or control his personal religious convictions or practices.

Out of these two principles—the supreme authority of the Scriptures in matters of religion and the right of private judgment—have arisen the historic and repeated protests which have been made in continental Europe, England, and America against unscriptural creeds, polity, and rites, and against the unwarranted assumption of religious authority over other men's consciences by either priests or civil rulers.

Scarcely had Luther and Zwingli denied the validity of papal indulgences before men in Germany and Switzerland, and a little later in the Low Countries, declared that infant baptism was not supported by Scriptures, and that the inability of the infant to exercise personal faith rendered such an act priestly, or at best parental, and therefore invalid because it was not the personal and voluntary act of the subject. It therefore had no place in the Christian dispensation and was not an indication of the personal faith of the child. Zwingli was at first disposed to accept this view. Melancthon was greatly troubled to explain the consistency of infant baptism with justification by faith, the material principle of the Reformation. But Zwingli had been called to Zurich by the civic council. He had never known a church separate from the State. When he realized that the rejec-

tion of infant baptism involved the restriction of church membership to professed believers and the organization of churches without State support, he drew back from such consequences, and insisted upon the continued practice of infant baptism. He soon withdrew all sympathy with antipedobaptists, and became one of their most bitter and persistent persecutors. Largely through his influence, multitudes who discarded infant baptism were imprisoned and banished. Not less than six antipedobaptists were put to death by the Reformed at Zurich.

Meanwhile, numerous churches of professed believers who rejected infant baptism came into existence, while refugees of the same faith carried their views to remote parts of Europe. Among the continental antipedobaptists of his time, no one was more notable or more worthy of remembrance than Balthasar Hubmaier. He was born at Friedburg, banished from Zurich after painful imprisonment, and finally burned at the stake by Romanists at Vienna, March 10, 1528. In his tractate, "Concerning Heretics and Those Who Burn Them," written about 1524, Hubmaier made one of the most emphatic early protests against the prevalent infringement of religious liberty. "A Turk or a heretic," he wrote, "is not to be overcome by fire or sword, but by patience and instruction. The burning of heretics is an apparent confession, but an actual denial of Christ."

The Mennonites of the Low Countries, like the

so-called Anabaptists of Germany and Switzerland, suffered severely for their repudiation of infant baptism. They have been denounced for refusing to serve as magistrates, but as a body they were pure and peaceable men, and utterly repudiated the fanatical lawlessness which prevailed at Munster. When we remember that civil magistrates were called to execute laws and edicts which banished, imprisoned, and even put to death, godly citizens for their fidelity to their consciences, it is manifest that refusal to serve as magistrates did not necessarily imply opposition to magistracy or civil order. Men like Felix Mantz, Balthasar Hubmaier, and Menno Simons were not anarchists, but good citizens, faithful to God and true to their fellow-men. They insisted that Christian faith is a personal matter; that every man sustains direct personal relations to God; and that private judgment is a natural and an inalienable right. They denied the right of the State through its magistrates, or of any organized church by its priests, to intervene between the believer and his Lord, and thus assume to compel religious opinions or worship. They held that true religion cannot be compulsory, but must be voluntary, and in this contention they were undoubtedly right.

It is understood that the early English Baptists, either in their native country or during their banishment to Holland, early in the seventeenth century, were led to adopt the views of the Dutch antipedobaptists. During the reign of James I., in 1612,

Edward Wightman rejected infant baptism, and was burned as a heretic. He was the last person who suffered capital punishment in England for his religious opinions. During that same reign, many from London and the north of England fled to Holland, as exiles, where some boldly advocated religious liberty. John Smyth, in his famous confession, written a year before Wightman's death, declares that "the magistrate is not to meddle with religion or matters of conscience, nor to compel men to this or that form of religion, because Christ is the King and Lawgiver of the conscience."

In 1614, Leonard Busher wrote a noble work, far in advance of the prevalent views of his countrymen, entitled, "Religious Peace; or, A Plea for Liberty of Conscience." In it he pleads for the rights of Jews and Romanists, not only to speak, but to write and to print any views of religion for which scriptural authority may be claimed. "It is not only unmerciful, but unnatural and abominable—yea, monstrous—for one Christian to vex and destroy another for difference and questions of religion."

The confession of the seven Baptist churches in London, issued in 1643, is the first complete and comprehensive statement of religious liberty adopted by associated churches. It declares: "We cannot do anything contrary to our understanding and consciences, neither can we forbear the doing of that which our understanding and consciences bind us to do." From this time

on, in treatises and confessions, English Baptists have urged religious liberty and the restriction of the magistrate's functions to their legitimate sphere.

It is abundantly manifest that, when Roger Williams declared to the Puritans of Massachusetts Bay that the civil magistrate had no right to punish men for the violation of the first table—that is, the first four commandments of the Decalogue—he advanced a principle which had been held more than a hundred years earlier by Hubmaier and had been urged by his own countrymen when Williams was a mere youth. Yet to Roger Williams, without doubt, belongs the distinguished honor, accorded to him by Judge Story, of having established a State in whose "code of laws we read, for the first time since Christianity ascended the throne of the Cæsars, that conscience should be free and men should not be punished for worshipping God as they were persuaded he required."

Apart from the Quakers in Pennsylvania, no other colonial government in America adopted and retained such generous provision for civil and religious liberty as did Rhode Island, and it should be remembered that the early English Quakers were historically connected with those same early English Baptists, who, as we have seen, were powerfully influenced by Dutch antipedobaptists. "We are compelled," says Barclay, in his "Inner History of the Religious Societies of the Commonwealth,"

"to view George Fox as the unconscious exponent of the doctrine, practice, and discipline of the ancient and stricter party of the Dutch Mennonites."

The long and painful struggle for religious liberty in the Puritan colonies of New England did not cease in Connecticut until the new Constitution was adopted, in 1818, and religious equality was not attained in Massachusetts until 1834. In Virginia, the Episcopalian church was disestablished and practical religious liberty was secured, largely through the determined efforts of the Baptists, soon after the American Revolution, after a period of prolonged, provoking, and at times cruelly severe persecution. It seems strange that the Puritan founders of Massachusetts, who sought for themselves an asylum from the persecution which they despaired of escaping in the Old World, should have failed to recognize that to worship God according to the dictates of conscience is an inherent and an inalienable right—a right as valuable to others as to themselves.

It seems strange that men who counted not their lives dear in their determined effort to secure their own religious freedom should have refused to grant to others that which they so highly prized for themselves. Their descendants were slow to learn the lesson which the fathers failed to understand; but we may confidently hope that this fundamental principle of Protestantism has at last, in this country at least, been well learned. Dr. Lyman Beecher says, in his "Autobiography," of the agitation

which resulted in the adoption of the new Constitution in Connecticut in 1818, with its article in favor of religious liberty, that he "suffered what no tongue can tell' for what he afterwards came to regard as "the best thing that ever happened to the State of Connecticut."

Thanks to the vigilant foresight of Virginia Baptists, the first amendment to the Constitution prohibits, we may hope forever, any establishment of a national religion in the United States. Writing of "the establishment of the American principle of the non-interference of the State with religion and the equality of all religious communions before the law," Dr. Leonard Woolsey Bacon, in his "History of American Christianity" (page 221), says: "So far as this was a work of intelligent conviction and religious faith, the chief honor of it must be given to the Baptists. Other sects, notably the Presbyterians, had been energetic and efficient in demanding their own liberties; the Friends and the Baptists agreed in demanding liberty of conscience and worship and equality before the law for all alike. But the active labor in this cause was mainly done by the Baptists. It is to their consistency and constancy in the warfare against the privileges of the powerful "Standing Order" of New England, and of the moribund establishments of the South, that we are chiefly indebted for the final triumph in this country of that principle of the separation of Church from State which is one of the largest contributions

of the New World to civilization and to the church universal."

We have seen that the early English Baptists, like many who repudiated infant baptism on the Continent, were earnest advocates of religious liberty. There have been repeated acknowledgments of this service by writers not themselves Baptists—such as Dr. John Stoughton, Professor David Masson, and Principal A. N. Fairbairn.

In the Old World, the rapid growth of the democratic spirit has greatly modified, though it has not altogether removed, the injustice which is always involved in the establishment of a religion by the State. The logic of Protestantism tends irresistibly to favor civil and religious liberty, but every form of hierarchy demands priestly rule in the church and is naturally allied to an oligarchical or a monarchical rule in the State. Therefore, it is idle to claim that the Roman Catholic church has been or can be favorable to real democracy or to genuine religious liberty.

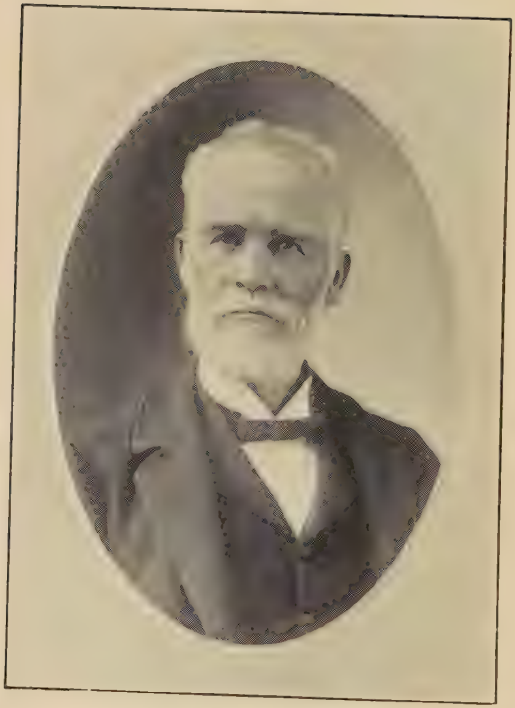
Probably that church is to-day the most complete organization and can wield the most masterful worldly power of any organized agency on earth. Those greatly err who suppose that the loss of temporal power in Italy restricted the Roman church to the performance of strictly spiritual functions. Her social, economic, and political influence is still manifold and far-reaching. It is almost alike potent in monarchies and republics, in Protestant Germany and Roman Catholic Austria, in the repub-

lic of France and in portions of the United States. This unequalled organization is historically the product of imperial sacerdotalism, a combination of the methods and polity of the old Roman empire, the greatest secular power of the ancient world, and of sacerdotalism, partly Jewish and partly pagan. The child, like each of its parents, is the historic and mortal enemy of true historic freedom. The votaries of the Roman organization boast that their church does not change; that it is everywhere and always the same. The two forces from which it sprung, imperialism and sacerdotalism, are foreign to the spirit of the New Testament. Like the singularly strong organization which they produced, they antagonize the inherent rights of men.

Roman imperialism held that man exists for the State, not the State for man. It pitilessly destroyed the happiness and needlessly sacrificed the lives of multitudes in order to extend the limits of the empire and increase the glory of the State. Sacerdotalism obtrudes a class of functionaries between the ordinary man and his Maker. A distinctive mediatorial priesthood assumes to monopolize the application of saving and efficient grace, and so denies every man's fundamental right and duty to have direct personal dealings with the Almighty.

The Roman church magnifies the externals of religion, and, by the most cruel persecution and inquisitorial torture, it has attempted to enforce outward uniformity of doctrine, worship, and

polity. Between this system of imperial sacerdotalism and the demand of the New Testament that every man shall sustain direct personal relation to a personal God there is wide divergence. Every branch of Christendom and every intelligent Christian man is called to choose between these opposing systems, whose antagonism is radical and irreconcilable. Every young man who enters upon the work of the Christian ministry must decide whether he will be a priest or a preacher; whether he will assume to be a distinctive channel of saving and efficient grace or will strive to hold forth "the word of life" as a teacher sent of God to his fellowmen.



J. B. GAMBRELL, D. D.,
of Texas.

CHAPTER IX.

Obligations of Baptists to Teach Their Pinciples.

BY REV. J. B. GAMBRELL, D. D.

Speaking of a Christian, an able writer says: "It is by the truths of the divine word that he is to expand and strengthen his intellect; it is these which he is to convert into principles, that are to form the substratum and basis of his character; that are to purify his heart and regulate his conduct."

These apt and forceful words furnish a good text for a discourse on the importance of exegetical preaching. It is the design of the Scriptures to furnish truths which will, if received, expand the intellect, enrich the heart, formulate doctrines, settle the foundations of life, regulate the conduct, and mould the character. Character is the end of the process, the ripe fruit of all teaching and all grace. It is a powerful proof of the divinity of the Bible that, amid the conflicts of the ages, even with all the indifferent handling of priests and partisans, it has steadily advanced every people who have given it a chance to elevate and guide them. The Bible is to-day the very core of the highest civilization the world knows. It is the fountain-head of all that is best in literature, in art, in song, in law, in sociology, in human life, whether in the palace or the cottage. It holds the

same place in civilization given it by Burns in that noblest of all the poems in the English tongue, "The Cotter's Saturday Night."

The burden of revelation is Jesus Christ. From the fall onward, the pages of the Bible are illuminated with promises, all pointing to the coming of the Restorer of all things. The scheme of restoration, evolved with more and more clearness through the ages, contemplates the elevation of man to kinship with God. This elevation was to come through the acceptance of truth, which is the world's only liberator. But truth was to be evermore connected, not with the intellect only, but with the spirit also. God seeketh such to worship him as worship in spirit and truth. Not spirit alone, not truth alone, but both together, binding heart and mind to God.

A proper study of this divine method of delivering the race from the slavery of error into real liberty must deeply impress us with the necessity of spiritual preaching, as well as of the transcendant importance of doctrinal preaching. In some quarters there has grown up a strong and hindering prejudice against the preaching of "dry doctrine." The trouble does not lie in the doctrine, but in the dry preaching of it. Dry preachers have turned the very bread of heaven into stones, and not a few have found no better use for the stones after they are made than to cast at their theological adversaries. Much of the doctrinal preaching is not only distastefully dry, but distressingly gritty. We

can scarcely wonder that hungry souls turn away from a ministry which preaches predestination without pathos, election without grace, baptism without its sublime spiritual meaning, communion without sensibility, and all duty without beauty.

A DEPLORABLE REACTION.

The reaction from what has just been described is no better, possibly some degrees worse. There be many who discredit doctrine entirely. They have gone away into the mists of mere sentimentalism. Feeling is everything, teaching nothing. This notion is at the bottom of modern revivalism of the sensational order. It abounds in clap-trap, and after a community has been swept by it, by-and-by, when the revivalist has gone, nothing substantial remains. There is no substratum of truth upon which the converts can stand. I do not undervalue evangelism. The true evangelist is a gift from Christ, and two signs go with him—he preaches in the Spirit and he preaches God's revealed truth. By these signs he may be known with infallible certainty. The cure for both evils named is a return to biblical preaching, both as to spirit and substance. And this it behooves Baptists to do, even more than other people; for Baptists are nothing without the Bible, and will go to nothing, if they have not the unifying and guiding power of the Spirit among them. They are committed unreservedly to the voluntary principle in religion. They have no human authority over

them. Their only hope of unity is in the spirit and the truth.

Leading up to the main features of the discussion in hand, as a kind of background for what is to follow, I here enter a plea for doctrinal preaching in the spirit of Christ and the apostles. Perhaps it would be well to enter a plea for a *return* to such preaching, for many pulpits have followed the drivel of the age a long way from the solid teaching of the New Testament. In the first place, there needs to be created in many Baptist churches a spiritual hospitality for doctrinal teaching. There is in not a few churches a truce with surroundings. Alliances with peoples of defective and alien doctrinal views have become a real hindrance to honest, thorough-going New Testament teaching on doctrines about which there are differences of opinion. It has come to pass that some preachers are following public opinion, rather than teaching and leading it. There is scarcely a sorrier spectacle in the world than a man, with a commission from the King Eternal to herald his everlasting truth, secretly taking counsel of Mrs. Grundy as to what he shall say. It is pre-eminently the function of the pulpit to mould and lead thought, so that the thoughts of the people shall be God's thoughts. Until people think right, they will not act right. As Baptist principles are peculiar to Baptists, every Baptist church, with all its appointments, from preacher to Sunday-school teacher, ought to stand, in the community where it holds

forth the word, for something different from any other congregation. When a Baptist church thinks of itself as just one of the churches in a community, with no mission above others, it has become a very weak affair.

We may invigorate our faith and renew our courage by reflecting that divine power has always attended the preaching of doctrine, when done in the true spirit of preaching. Great revivals have accompanied the heroic preaching of the doctrines of grace, predestination, election, and that whole lofty mountain range of doctrines upon which Jehovah sits enthroned, sovereign in grace as in all things else. God honors the preaching that honors him. There is entirely too much milk-sop preaching nowadays, trying to cajole sinners to enter upon a truce with their Maker, quit sinning, and join the church. The situation does not call for a truce, but for a surrender. Let us bring out the heavy artillery of heaven, and thunder away at this stuck-up age as Whitfield, Edwards, Spurgeon, and Paul did, and there will be many slain of the Lord raised up to walk in newness of life.

People, after all, want to hear preaching with substance in it. The truth was made for human hearts as certainly as bread was made for human mouths. A ministry strong and tender, true to the Word of God, will never be a slighted ministry. I am deeply convinced that there should be a return to doctrinal preaching, taking care to keep clear of the faults of the professional religious pugilist.

This is true with respect to doctrine in general; it is specially true of doctrines which Baptists are peculiarly bound to hold aloft before the world.

TRUTH A TRUST.

Truth is a trust. Whoever has it has it, not for himself simply, but for the world. Paul regarded himself a trustee of the gospel. The whole world were beneficiaries of the trust. From his day till now there has been a succession in the trusteeship. The apostle, with a spiritual thrift and economy taught him by the Spirit of God, committed the truth to faithful men, with instructions for them, in their turn, to do likewise, that the truth might never fail among men to the end of time. Baptists are peculiarly in the succession of trusteeship. When they were few and despised, without papers, colleges, or even the common rights of men, they felt the solemn obligations of trusteeship. They saw, under the gloom of spiritual ignorance surrounding them, certain great principles taught in the Word of God, held them aloft amid the dust and smoke of mighty spiritual conflicts, and sealed their devotion to them in martyr fires. These principles spring out of the New Testament, and are for the guidance of the race to the highest destiny fixed in the mind of God.

All real progress in the world is along the line of these principles. They are intended and are suited to develop the highest type of manhood. They greaten the individual by forming his cha-

racter after that of Jesus Christ, who was the world's one complete man, its most perfect gentleman, its truest and best citizen. Great States can not be constructed of little people. A little man, narrow in his views of human rights and possibilities, narrow in his sympathies, without noble thoughts, can never make a great anything. And an aggregation of such people will make a State no better than the average of them. Herein lies the explanation of the differences between Catholic and Protestant countries. Nations have progressed as they have given hospitality to the great principles for which Baptists stand. That is only another way of saying that nations have risen in proportion as they have become genuinely Christian, and they have become Christian as they have accepted the teachings of the New Testament.

RAPID PROGRESS.

Within the last hundred years the world has made more progress than in 1,000 before. The century just closing has been pre-eminently a Baptist century. During this time, the principles for which they stand have had something like fair play, and have been widely, and in many cases unconsciously, accepted. They have, like leaven, worked a change in the thought of all the leading nations of the earth. They have emancipated the minds of men and opened the door of knowledge to all mankind. They have put out the martyr fires over nearly the whole world. Those who do not

yet accept them in full feel the passion of their power as they work their way to the seat of power everywhere—the conscience of the masses. That was a splendid tribute to the power of the masses, enlightened and blessed by the Word of God, the London Times inadvertently paid when it opposed taking President Kruger a prisoner. This exponent of public opinion and Tory politics said: "The Non-conformist conscience of England would revolt at the picture of President Kruger a prisoner, sitting with the Bible open on his knee." Keeping clear of the political aspects of the case, the Times is to be congratulated on its clearness of vision. That open Bible is properly associated with the whole history of human freedom. Before Luther or Calvin or Knox, before modern Protestantism was born, Baptists stood for the right of a man to have a Bible open on his knee, and for the further right to read it, and, looking to God for guidance, walk in its commandments, as he understood them. The right to read the Scriptures, the right to interpret them, the right to obey them, Baptists have always held to be inalienable rights, belonging to every human being alike. This doctrine lies at the fountain-head of all modern enlightenment and progress. It correlates with the principle of individualism in religion, and this principle has its application in many directions. It finds expression in the Constitution of the United States, which guarantees religious liberty to every one. It goes to the very foundations of the vast

superstructure of proxy religion, and is rapidly working the destruction of the whole vicious system. Individualism means that every one must read, think, and act for himself. Sponsors are passing away, with many other inventions of Rome. Infant baptism must and will go down before the great principle of individualism taught in the New Testament and held by Baptists; for, if it is the believer's duty to be baptized, it is not somebody's business to have him baptized, *nolens volens*, when he knows nothing. With the destruction of infant baptism, the corner-stone of popery disappears, and the religious life of humanity is rid of an enormous incubus.

INDIVIDUALISM AND THE PRIESTHOOD OF BELIEVERS.

Individualism correlates with the priesthood of all believers. Let it be known that every man may for himself, at all times, anywhere, come to a throne of grace and find pardon, peace, and life eternal, and the whole vast system of priestcraft receives its death blow. Freedom to read God's Word, freedom to worship God as he feels he should, freedom to act for himself in religious matters, freedom to go to God for himself for wisdom and all spiritual blessing without the intervention of a human priest or preacher, complete the disenthralment of the man and put him in the shining way of all blessings.

The value of these principles goes further. The disappearance of the priest makes way for the

preacher, whose business is to open the Scriptures to the minds and hearts of men. His work is to educate the conscience and move the heart to obey the commands of God. The preacher is the mightiest human force in the world. He is the forerunner of civilization. He is the most effective reformer known to men. His power lies in his message. The word of God, which is quick and powerful, he lays on the hearts of the people. When the priest, with all his flummery, retires, the preacher has an open field for his great work, and the priest has nothing to do, when the doctrine of individualism is accepted.

I will not go into other phases of the subject at any great length. The all-sufficiency of the Scriptures as a guide in religion is a cardinal principle with Baptists. This eliminates the authority of councils, popes, synods, conferences, bishops, etc. It gives no place to history as a supplement to the teaching of the Bible. It shuts the world up to take the law from the mouth of God. Here we stand, and on this principle will settle all questions. Baptists are immersionists, not for the sake of immersion, but because it is a command. They are close communionists, not because they do not love other people, but because the Scriptures fix the place and order of the table. They are congregationalists, because the Scriptures fix the nature and order of New Testament churches.

The world wants and sorely needs a centre of unity. That centre is the Word of God. The more

it is preached in its fulness, the quicker will Christian union be realized.

I must not prolong the discussion. Our obligations to teach the principles long held by Baptists grow out of our obligation to God, and also to men. God has put his highest glory among men in his word. The first purpose of the gospel is to glorify God. The angels first sang "Glory to God in the highest." Every principle of the gospel reflects the glory of its author. If we would honor God, we must stand for his truth. As trustees of his truth, we are under every obligation known to the redeemed to see that the truth is faithfully preached.

Our obligations are to men, also. Their highest good is wrapped up in the principles of the gospel. The more truth one has, the richer he is. The more he walks in the truth, the happier and more useful he is. Error is not good enough for any one. We bless the world in proportion as we disseminate sound principles. To fail in this is to default in a trust.

The marvellous progress of Baptist principles during the last 100 years ought to inspire us to renewed faithfulness in proclaiming them. They have been largely accepted by other denominations, though they still maintain a separate line of policy, but with ever-increasing weakness. Few Methodists now will defend some of the early teachings of Wesley. The conservative Presbyterians repudiate some of Calvin's doctrines. Infant baptism

is gradually passing away. The Romish reason for it, though strong traces of it are found in Pedobaptist standards, is now generally reprobated.

The great Baptist principle of religious liberty is taking the world, and its correlative, separation of Church and State, is following in its wake. Individualism in religion has made wonderful progress even in Catholic countries and in the Catholic communion, while it has nearly completed its conquest in some Protestant communions.

The work, so encouraging to-day, ought to be pressed to a finish. We live in tremendous times. The truth never had so fair a field for conquest. Baptists were never so well equipped to wage an aggressive campaign. In the language of another, "with malice toward none, with charity for all," let us complete the work we are in and fulfil our solemn obligations to God and to men.

PART III.

What Baptist Principles Are Worth to the World,

A. E. Dickinson, D. D., Editor of the Religious Herald, Richmond, Va.

Why I Became a Baptist,

Madison C. Peters, D. D., of New York.

Candid Scholarship,

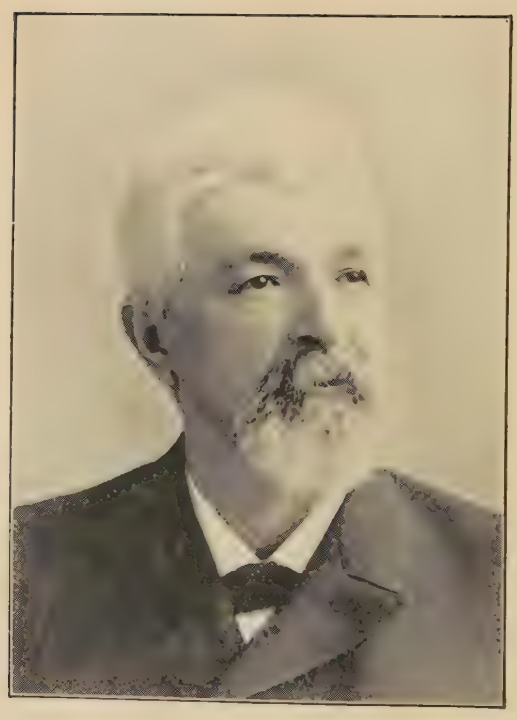
W. R. L. Smith, D. D., of Richmond, Va.

Sunday Observance and Religious Liberty,

R. H. Pitt, D. D., Editor of the Religious Herald, Richmond, Va.

One Hundred Years Ago,

B. H. Carroll, D. D., of Texas.



A. E. DICKINSON, D. D.,
Editor Religious Herald.

What Baptist Principles Are Worth to the World.

BY A. E. DICKINSON, D. D., EDITOR OF THE RELIGIOUS HERALD, RICHMOND, VA.

The subject chosen is by no means trivial. It is worthy of the candid and prayerful study of all Christians of every name and denomination. It is as much every other person's duty to ascertain what is true about these matters as it is yours and mine.

I shall not put forward unwarranted and exaggerated claims for the Baptists, nor underestimate what other Christian people have done. In speaking of what Baptists have done, and of what their principles are worth, I hope not to use a word to which any of God's dear children not of this fold can rightly take exception. May great grace rest upon all who love our Lord Jesus Christ in sincerity, here and everywhere, now and evermore!

In the very beginning, I must frankly confess that Baptists have accomplished for the human family scarcely a tithe of what they might have done and ought to have done. We are summoned to the profoundest humiliation in reviewing the failures and follies which have almost everywhere and always marred the force and beauty of our principles. Many a time have these blunders brought us into disrepute among great masses of good people. You know that the worst enemies to

any good cause are those who profess to be its champions, and yet, in their teaching and living, misrepresent its spirit and aims.

Whenever the Spirit of Christ departs from a Baptist church, whenever such a church turns from its God-given mission, it dies—dies surely, dies completely, and often dies speedily. The bones of such a church soon become as "exceeding dry" as were those of which Ezekiel had a vision "in the open valley." No amount of excited breath expended in Baptist brag and brazen boastings, no fierce indictments of other Christian denominations, no iron bands of organization—nothing can keep alive a Baptist church which turns its eyes from its high and holy mission and fixes them upon low and grovelling aims and purposes. Such a church soon wastes away and gives up the ghost, and the sooner it does this the better.

CARICATURING OUR VIEWS.

Whenever Baptists give their chief and almost exclusive attention to emphasizing the points of difference between them and others, they place their denomination at a frightful disadvantage. Multitudes, who might be won to our faith but for this distorted view, because of it are driven into organized and unrelenting opposition to us, and they in turn make thousands more our enemies, who might as well have been our friends. While this unwise advocacy of our views—this caricature of them, I might better say—has often damaged us immensely in the eyes of other good people and

the world at large, such so-called Baptist champions have often not stopped there, but have turned their guns upon their own citadel. Not content with the ruin inflicted upon their own denomination by their unwise methods in attacking others, they have too often found additional vent for their pugnacious impulses in keeping up a lively fight at home within their own lines. There is nothing such Baptists like so well as hot water—the hotter, the better for them. If necessary, to make things lively, they will invent new tests of Baptist orthodoxy, of which our Baptist fathers never so much as dreamed. Anything is to their liking, if it serves to foster and foment dissensions and distract and destroy feeble churches, which, but for some unworthy leadership, might soon become great and glorious exponents of the true Baptist faith.

Had Baptists been as loyal to the command to go into all the world and disciple all nations as they have been to keeping the ordinances as they were delivered, long before this all Christendom might have accepted the truth as we hold it, and the kingdoms of this world might have been brought into loving subjection to Him whose we are and whom we serve.

In other particulars, also, we have often, in antagonizing unscriptural views and practices, gone too far in the opposite direction. If others have had too much machinery, often we have had too little. Their cast-iron polity, their wheels within

wheels, should not have deterred us from having all the wheels we really need that are in keeping with the necessities laid upon us for doing our work and in line with Scripture teaching. In exalting our New Testament doctrine of church independency, putting the supreme power and authority in the local church, where they belong, it is not necessary that we let our great resources run to waste. That doctrine does not hinder, but rather calls for such combination and concentration of these little Christian republics as may be for the good of each and all.

If others have sought too exclusively the patronage of the more influential classes, have we not too often satisfied ourselves with evangelizing the neglected masses, while overlooking others, whose wealth, learning, and position we might have brought into active co-operation with us in the defence and diffusion of our denominational views? If knowledge is power in other directions, is it any less so here? Had we been wiser, we might more diligently and generously have fostered institutions of learning and have led others, instead of being led by them, in this and in many more great Christian movements. Because of these and many more Baptist blunders (which, with becoming humility, let us all now confess and deplore), Baptist principles have not had a fair chance in the world. The victories they have gained have been won largely in spite of their advocates.

It is not the fault of the Baptist idea that it has

not been worth a thousand times more to the world. It is not the fault of good seed that they fail to produce a good harvest, when they are not properly planted and wisely cultivated. A medicine may be ever so good, but it may fail of producing the desired effects, when diluted or improperly administered. McCormick's best reapers fail to gather the waving harvests, if those in charge do not know how to use them. Baptist principles are not responsible for Baptist follies. As we become wiser and learn better how to wield this old Jerusalem blade, we shall secure results which will fill us with wonder and rejoicing. We shall then probaby accomplish as much in a year as we now do in a century.

Even now we see, here and there, how mightily the wise use of our resources tells. Often you will find one single Baptist accomplishing as much as dozens of his brethren, all told, equally gifted in many respects with himself. Such an one may chance to go into a community where there are no Baptists, and where the tide is all against them, and yet, in a year or two, by a wise and loving presentation of our views, he will capture almost the entire population. Under his leadership, men, women, and children, with all they have, in head and heart and purse, turn joyfully to the Baptists. Indeed, there is nothing under heaven which unprejudiced people take to so readily and hold to so firmly as to Baptist principles, when they are rightly put before them in the voice and life. The chief, if not the only reason, why Baptist princi-

ples have not long ago gained a thousand-fold stronger hold upon Christendom is to be found in Baptist blunders. Not Pedobaptist logic, but Baptist living, has kept us in the background.

With these preliminary remarks, I come now to consider

WHAT BAPTIST PRINCIPLES ARE WORTH TO THE WORLD.

And, first, it may be well to indicate what are Baptist principles. Baptists hold to certain views and practices which are distinctive and peculiar, and are held by no others on earth. They regard these as immensely important—worth living for and worth dying for. And hence, when it is proposed in the name of Christian union to merge all denominations into one general organization, it seems to us but idle talk. Such a union may suit those who have nothing in particular to stand for; but it does not commend itself to us, who have great doctrines which can be maintained only by our continued separate existence. None desire more than we that all God's people may be really and truly one in faith and practice. We pray daily for the coming of the time when all who love Christ shall be one, even as he and the Father are one. But, starting out with the principle that the New Testament is our ultimate and only authority as to church order and church action, the question of church organization is settled for us for all time. The inspired Epistles emphasize the importance of holding firmly to gospel order, leaving nothing to the caprice and ever-changing whims of poor, fickle mortals.

The inspired volume does not contain a line which indicates that anything will do for baptism; that if you think a thing is right, it is right to you. You search the Book of God in vain to find that baptism means this, that, or the other thing, or nothing, just as one may choose to have it. You will find no line there which so much as remotely intimates that this ordinance is for any but penitent believers. Nor will you find anything there which could give the faintest idea that the supper was ever to come before baptism. The india-rubber system of our Pedobaptist brethren has millions of advocates in this world, but no whisper is heard in its behalf in the Book of God.

That those who can so readily set aside inspired command and example should keep up their own separate ecclesiastical organizations, is something we do not understand. Surely nothing less than the demands of conscience, enlightened and guided by the Word of God, can justify the continued separation of Christian denominations. If it is a mere question of church government, for example, between two ecclesiastical bodies, neither of which tries to find a scriptural basis for its polity, then such bodies ought to coalesce, and as soon as possible. Unity is desirable—unity of form as well as unity of spirit; and hence every denomination of Christians is perpetually challenged for the reason of its existence. If it has no distinctive principles, it has no right to live, nor does it deserve to live if its principles are comparatively valueless. Without a "Thus saith the Lord" for

what is peculiar in its teachings, as its Christian basis, a religious denomination has no right to exist, and the sooner it disbands and unites with a denomination which has such authority for its existence, the better for all parties. Continued separation from other Christian workers, under such circumstances, is schismatic, injurious, and un-Christian.

We are not disposed to avoid the issue here raised. We will not be disloyal to our convictions by asking that the Baptists be relieved from the test herein involved. Baptists are not exempt from the application of these principles. They have no right to maintain a separate existence, unless they stand for great New Testament doctrines which are peculiar and distinctive. Ordinarily, we have not been slow to accept this challenge.

THE BAPTIST MONOPOLY.

There are certain things in Christian doctrine and practice of which we have a monopoly. No one else is manifesting any special concern about these views and practices of ours, except to oppose them, and, if possible, to banish them from the world. This is the sect now, as it has ever been, everywhere spoken against. However our brethren of other persuasions may differ among themselves, they are solidly one in opposing Baptist principles; and hence it is manifest that there is something peculiar, as well as provoking, in our position and principles. And yet to all charges of creating schism and division Baptists may lift their hands

to heaven and cry: "These hands are clean!" We simply stand by the old rules—as old as the New Testament. If others come in with new rules, upon them must rest the responsibiltiy which comes with warring sects. From the peace which is bought at the expense of truth, may the good Lord deliver us! One particle of truth, in God's sight, is more precious than all earth's glittering treasures. Union in the truth is the only union worth the name.

Baptists, from the days of John the Baptist, have given the most emphatic testimony to their conception of the value of their denominational tenets. In maintaining them, they have accepted imprisonment, stripes, and death itself. If the noble army of Baptist martyrs, who joyfully welcomed all the ills that earth could inflict rather than abandon their advocacy of Baptist views, were not greatly deceived, there is something wrapped up in this Baptist idea of priceless value. Roger Williams knew what he was doing when he plunged into the wilderness, and for days went without bread or water (he says, "For fourteen weeks I knew not what bed or bread did mean"), in his zeal for soul liberty, which was then as peculiar and distinctive a Baptist principle as believers' baptism is now. But Roger Williams was only one of a great multitude—we might almost say a multitude which no man can number—who proved their appreciation of what Baptist principles are worth by enduring fierce persecution in their behalf. It might quicken the zeal of Baptists for them to recall the

sufferings endured by their fathers, to bear in mind at what cost this liberty they now enjoy was obtained, and how joyfully their fathers paid that price in the dungeon and at the whipping-post. They counted life itself a thing of no value, when called to abandon Baptist principles. The man who does not see anything worth living for or dying for in Baptist doctrines is a man immensely unlike Obadiah Holmes, who, after a term in jail, was tied to a public whipping-post, his clothes stripped off, and received thirty lashes, "the executioner striking with all his might, and spitting upon his hands three times, that he might do his utmost. His flesh was so torn and cut that for weeks afterward he could only rest upon his hands and knees, even in his bed." It was his profound conviction of the value of Baptist principles which cheered and sustained him through it all. He calmly accepted the situation, believing that the coming ages would prove that his sufferings were wisely endured. And so thought the old Virginia Baptists, who laid the foundation of our faith in this old Commonwealth, as their songs of praise to God rang out from many an old jail.

Adoniram Judson and Luther Rice did not stop to count the cost when, far from home and friends, in a heathen land, they gave up their only guaranteed support, as soon as they discovered that Baptist principles were simply New Testament principles, and cast their lot in with the Baptists. They did not stop to ask as to the social position or the wealth and worldly influence of the Baptists. They

did not once raise such inquiries. As soon as they discovered that the Baptists had Scripture authority for the points on which they differ from others, Judson and Rice were ready, at any and every sacrifice, to espouse their cause. What a rebuke to all who desert the old Baptist banner because their lot happens to be cast in a community where it is not popular to be a Baptist, or because they happen to be associated with those who would be pleased to have them abandon these principles!

NO ROOM FOR COMPROMISE.

If nothing is ever settled until it is settled right, loyalty to conscience and to the Word of God must always rank higher than any mere sentimental desire for the union of Baptists with other denominations. There is no room for compromise left us. It is not a mode of baptism that Baptists plead for, but the thing itself. No immersion, no baptism. Nor do we put baptism above other commands and teachings of Christ. Underlying our denominational position on all these questions there is one great cardinal, basal principle, the bed-rock of Baptist faith and practice. That principle is that the sacred Scriptures are the only and the absolute authority in religion. We object to the phrase "paramount authority," and we are not quite satisfied with the phrase "all-sufficient." The Word of God is the sovereign, and this sovereign has no parliament and no prime minister. It is a matter of no earthly interest to us, as modifying in any way our beliefs, what councils, popes, cardinals, bishops, canons or deans,

or even district associations, may proclaim. The Word of God—what does that teach? is the only question which concerns a true Baptist.

Along this line Baptists have been working through the centuries, and their labors have not been in vain. Baptists have been worth something to the world. They have stood for soul liberty, for converted church membership, for loyalty to Christ as the only King in Zion. They have kept the ordinances as they were delivered. With them there is one Lord, one faith, and one baptism. No one has a right to say two or three; God excludes all but his own "one." He has a right to dictate as to his own gospel and its ordinances, and we have no more right to undertake to change them than we have to change the physical laws which he has appointed to govern the material universe. There would be no more presumption in attempting to abolish the law of gravitation than the law of baptism. We read: "Teaching them to observe all things whatsoever I have commanded you." Again: "If there come any unto you and bring not this doctrine, receive him not." And yet again: "Though we or an angel from heaven preach any other gospel unto you, let him be accursed." "Behold! to obey is better than sacrifice."

No, friends, it is not that we are bigots—not that we are lacking in love for you and in appreciation of all the good that is in your heart and life; but because we dare not be disloyal to Him who has loved us and given himself for us. If he counts the immersion of the penitent believer baptism,

then nothing else in the universe is baptism. If he has put baptism before the supper, no one in earth, heaven, or hell, should dare to change that order. If he has put the governing power in the local church, you have no right to put it anywhere else.

BAPTISM NOT THE CHIEF DOCTRINE.

After all that has been said about Baptists unduly magnifying baptism, we do not hesitate to affirm that baptism is far from being the chief doctrine of the Baptists. If the other so-called modes of baptism could be shown to have scriptural authority, we would not hesitate to adopt them. The very principle which makes us immerse would, in that case, make us conform to scriptural precept and precedent, whatever that might be shown to be. The reason for the existence of Baptist churches would scarcely be weakened by so startling and improbable a discovery. They might have to change their practice, but their controlling principle would remain intact. We count as the small dust in the balance any question of much water or little water. Whether a goblet or a gulf, would make little difference to a Baptist, who understands that the ground of separation lies much deeper than that.

There are great differences between Baptists and all other denominations apart from the ordinances. We differ as to the first principles. They have one idea of the constitution of a Christian church, and we have quite a different idea. They start out with the old Abrahamic idea, and they say the

church is for our children as much as for us, their parents; the Baptist begins with asserting that every human being that is born into the world is dead in sin—conceived in sin, born dead—and that nothing but the Almighty Spirit of God can infuse life into that dead soul, and that until that is done it is the supremest folly to think of bringing it into the church. Only those who have received Jesus, and to whom he has given the privilege of becoming sons of God, "who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," have, according to our principles, any right to the church and its ordinances. Thus, if all others were to adopt immersion as baptism, and stop there, they and we would be as far apart as the poles.

In holding to immersion in water as essential to the act of baptism, the Baptists have saved to the world one of the only two great symbolic ordinances instituted by the Head of the church, and the other they have kept just where the New Testament placed it. We have also made prominent the principle of unquestioned obedience to the Word of God, placing it not only above, but infinitely above, all questions of custom or conscience, all decisions of ecclesiastical courts and councils; so that these latter are not thought of as having any authority whatever.

Baptism symbolizes some of the most precious truths of our holy religion. It tells us that we are dead and buried and raised to a new life—that our sins have been washed away—buried out of sight.

It points to a blissful resurrection and a glorious immortality. It assures us that, having been planted in the likeness of his death, we shall also partake of the likeness of his resurrection. Baptism proclaims what no tongue can speak. One may in the most eloquent language explain what the Lord has done for him, but his words are cold and lifeless compared with the pathos and power which accompany the silent submission to this symbolic ordinance. We have seen vast crowds melted to tears as they gazed upon this expressive and beautiful picture—God's own picture—and we have known men converted by the sight, when all else had failed to move them.

As long as Baptists hold to their baptism, so long they will secure to the world this precious symbol, rich in soul-saving truth. As long as our baptism stands as an expression of obedience to Christ (and it grows more absolutely clear every day that it is), we exalt the Word of God, and everything that exalts God's Word and authority is something that the world needs. "The Bible, the Bible alone, the religion of the Protestants," was the famous dictum of Chillingworth. But it is lamentably true that the most serious and insidious—serious because insidious—attacks upon the Bible have, in recent years, come from Protestants. The few Baptists who have shared in this unholy crusade have found themselves quickly and surely shorn of all influence. The great Baptist body has had sufficient spiritual health to dispose of them effectually and promptly,

without the slow and factitious aid of ecclesiastic courts. The principle which expresses itself in our baptism and communion and church polity has made this possible. This literalism, for which we are often mercilessly criticised, has done the world good service, and will render far more service in the future, unless we misread the signs of the times.

Baptists not only cleave to the act of baptism, as given in the sacred Scriptures, but they also adhere to the Scripture authority as to the subjects of the ordinance. We baptize none but such as make a personal confession of faith. Here, as elsewhere, we maintain not only the supremacy, but the absolute sovereignty of the sacred Scriptures. The failure of others to do this, the abolition of the scriptural prerequisite for baptism, has as a matter of history led, and does as a matter of fact lead, and will as a matter of logic continue to lead, in the direction of the union of Church and State.

INFANT REGENERATION.

Many who practise infant baptism affirm that infants are "regenerated, made members of the mystical body of Christ, and inheritors of the kingdom of heaven." This rite gives Romanists an unanswerable argument against Protestants. A Roman Catholic catechism asks: "Can Protestants prove to Baptists that the baptism of infants is good and useful?" "No," replies the same catechism, "they cannot, because, according to Protestant principles, such baptism is useless." An emi-

nent Romanist recently said to a Baptist: "Either your people or mine are right. You are at one end of the line, we are at the other. Infant baptism, if anything, is all we claim for it."

Infant baptism lays the foundation for national hierarchies, and, where universally practised, surely and speedily abolishes all distinction between the church and the world. For the legitimate fruits of any such practice we must look where that practice has had ample scope for working out its results, and not where it is hedged in by opposing influences. If you would know what are the inherent tendencies of this "part and pillar of popery," inquire in the countries where for ages it has had uninterrupted and complete sway. There you will find great hierarchies crushing out the spirit and teachings of the gospel of Christ, and, with their imposing ritual and numberless and meaningless rites and ceremonies, ruling with despotic power over the bodies as well as the souls of its subjects, the partner and the patron of Cæsar.

This ghostly delusion of the papacy has in it the germ of persecution. The infant is not consulted. His baptism is a question of mere physical force, rather than of religious faith. If he is the child of Pedobaptists, and, upon coming to years of responsibility, wishes to be immersed, but desires to hold his membership in the church of his parents, it cannot be done. The act performed on him without his consent has logically, though most unjustly, robbed him of the right of choice. It is

easy to see how the State naturally comes at last to take the place of church and parent.

Infant baptism is the egg out of which all this confusion and perversion of God's truth are hatched. It removes and abolishes the line of separation which God designed should ever stand between the church and the world, paves the way for a union of Church and State, and of this adulterous union a numerous progeny is born—persecution lighting its lurid fires through the dark centuries, the church hunting rather than comforting, multiplying rather than dividing the sorrows of humanity, killing when it ought to have been saving. And whence came all this? It grew, as all the world knows, though all the world may not acknowledge it, out of this union of Church and State, against which Baptists have always and everywhere protested. They stand to-day, as they have ever stood, the natural enemies of every principle which would enslave the soul.

NO MERE ACCIDENT.

Baptists did not stumble upon religious liberty. It is no mere accident that wherever Baptist views have prevailed, and to the extent to which they have prevailed, men have been left to worship God according to the dictates of their own conscience, with none to molest or to make them afraid. Soul freedom as surely comes with the adoption of Baptist principles as day comes with the rising sun. It is the inevitable, logical outgrowth of the doctrine that each must hear for himself, repent for himself, believe for himself,

confess Christ for himself, and be baptized for himself—that as we come one by one into the world, so we must go to Christ one by one for mercy, and at last go one by one out of the world, to be judged according to the deeds done in the body. The doctrine of regenerated church membership, with its basis in the written Word, like the light of the sun, goes everywhere, and everywhere opens the way for the highest civil and religious liberty.

Our form of church government has been of unspeakable value to the world. With us the function of the local church, our only ecclesiastical authority, being exceedingly simple and its authority very limited, there is room for the development of liberty of thought and speech, while the very basis of the organization being in the Scripture model, that fact supplies all needful restraint. If Baptists have ever failed to be in line with all movements looking to human freedom and progress, then in every such case they have gone counter to their own foundation principles. In their own ecclesiastical organization (the local church) there is a decided and perpetual protest against every form of tyranny in religious matters, and in the equality among its membership there is a suggestion of that civic freedom which is beginning in some measure to be realized. If it be the true theory of the republic that "that community is governed best which is governed least," then it is a truth which finds striking exemplifica-

tion in our simple, but effective—and effective because simple—church polity.

In emphasizing what Baptists have done for the world, often sufficient attention has not been given to this free-and-easy church polity of ours. More and more men of strong episcopal church governments are looking on with amazement at the organized power of these thousands of Baptist churches in America. They do not see how we manage to combine and concentrate the power of the denomination as we do in great philanthropic movements; nor can they see how it is that so easily and quietly we rid ourselves of the heretics and impostors who spring up among us.

We have only to answer that all this proves that the great Head of the church made no mistake in laying down the church polity to which the Baptists cling. Some one has said that "it is no discredit to a Christian organization that it cannot succeed without Christianity." As the Baptists obtain more of the spirit of Christ and more Christian education, as they grow in grace and in knowledge, this church polity will work so well that all the world will see that it is of God, and, abandoning their great ecclesiastical church governments, they will adopt this, which has no machinery to drive—no great driving-wheels which will keep the concern rolling on when Christian love and holy zeal have departed from it. A Baptist church dies when there is no more consecration of heart and life left to it—of course, it dies then; there's nothing to keep it going a day longer.

But these strong aristocratic churches run on centuries after the Spirit of God has left them. Their machinery—wheels within wheels—drives them on long after the divine power has left them.

BAPTIST INFLUENCE ON PEDOBAPTISTS.

In estimating the value of Baptist principles, we must not fail to take into the account their influences upon other Christian denominations—how they hold back Pedobaptists from the ruinous extremes to which they would inevitably go but for such restraining power. Nothing hinders the baptism and church membership of every infant except the Baptists. But for them, every babe would as surely come into the church as it comes into the world.

Wherever Baptists are not found, there infant baptism goes unchallenged among Protestants and Roman Catholics, and is universally practised. You have only to turn your eyes to Europe, Mexico, and South America to see what sad work it does when left to do its worst. Even over the lands where Martin Luther's Reformation won its brilliant victories this evil has spread desolation and ruin. Baptists are now reforming Luther's work, by taking from it the fatal error of birthright church membership. Where will you find a spot on the map of this earth where Christianity has anything more than a name, if on that spot infant baptism has not been held in check by the Baptist protest? That rite, as our friends call it, carries with it a dead formalism, which, as surely as an effect follows its cause, works evil, and only evil,

and that continually. The reason it does not work out such results in this country is to be found in the prevalence of opposing influences. Baptists here keep Pedobaptist errors from running to seed; or, to change the figure, we put down the brakes and hold back the Pedobaptist car from the frightful precipices over which it would plunge, if left to itself.

Every godly Pedobaptist minister is doing far greater good because of the Baptist influence upon him and upon his people. He and they may not be conscious of it—indeed, they may be very unfriendly to us—but that does not alter the fact that Pedobaptists are a thousand times more useful because of the Baptists. And hence, before you can tell what Baptist principles are worth to the world, you will have to work upon this problem. You will have to ascertain what pedobaptism would be if its position as to the order of ordinances of the gospel were everywhere as fully accepted and practised among us as they are in some other countries, before you can tell what Baptist principles are worth. Close these Baptist churches, silence these Baptist pulpits, cast aside all our Baptist agencies for spreading our principles, and what then? In a few decades you could not find in all this broad land an unbaptized infant. They would all be in the church, and once there they would remain there in the same enclosure with their parents, and as truly church members as they. With such a universal acceptance of this "rite," surely and speedily all distinction between

the church and world would vanish, and pedobaptism would be left to do for our fair land what it has done for every other land where it has had full and undisputed sway. We say these things in no boastful spirit, and certainly with no desire to misrepresent our Pedobaptist brethren. This is no time for self-admiration among Baptists. Nor is it a time—nor can there ever come a time—for placing our brethren of opposing creeds at a disadvantage. God knows that I love with a full heart Christians who do not wear the Baptist name. If feet-washing were now in vogue among us as a religious ceremony, I should desire no higher honor than to wash the feet of some of the very men who most bitterly oppose our views. They may not love us, but they love Christ, our Master, and I hope and pray that in time they may come to love our Baptist principles. Learned theologians of all faiths seem to be more favorable to us than formerly, and there is among Protestants a constant approximation to our views. Positions that a hundred years ago were distinctly and peculiarly Baptist, and for which thousands of our people suffered stripes and imprisonment, are now firmly held by millions who do not wear the Baptist name.

LEAVENING THE LUMP.

Thank God, Baptist leaven is spreading throughout the whole lump in this, our "Baptist America," and we are mercifully saved from that dead formalism which otherwise would rest like a nightmare upon us. "The Goddess of Liberty" stands upon our shores, and with uplifted torch is "enlightening

the world." With the blessing of God, Baptist principles will more and more prevail in this, our loved land, and they will be preached and adopted in all lands. Some day in the coming years—God hasten that day!—the sun in his journey will not look down upon any section of this globe of ours unblessed by these principles.

Baptist principles, when rightly held, lead to a life of consecration to God's service and to a world-wide philanthropy. One cannot take this Baptist idea into his heart without taking with it all else that is good. He is false to his burial with Christ, if there is in him no resurrection to a new life. He must feel, as Paul felt, that this world has been put upon his shoulders, that he may lift it up to God; that every human being has a claim upon his best energies; that his commission is to each and every being on earth. Nothing less than such a consecrated life does the Baptist idea demand, and nothing less will it accept.

And here let me say that, as a matter of fact, Baptists have led in agencies for the world's redemption. Were not Carey and Thomas, the pioneers in foreign missions, Baptists? Was not the first Foreign Mission Society of modern times formed by English Baptists in 1792? Were not Adoniram Judson and Luther Rice among the first to go from America to the heathen? Were not the first Christian churches organized in India and Burmah, and China and Siam, Baptist churches? And are not more than one-third of all the converts from heathenism Baptists? And have not the Bap-

tists ever been the true and fast friends of education? Have they not sought everywhere to enlighten the masses, reaching down to the lowest and up to the highest? Who but Baptists made the earliest translations of God's Word into heathen tongues? Was not the first Bible Society called into being under the leadership of Joseph Hughes, a Baptist minister? And does not a Baptist deacon share with Robert Raikes the honor of originating the Sunday school? In every great movement for the evangelization of the world Baptists have held no mean place. Nor is this strange. The very principles underlying our system bind us to go into all the world and preach the gospel to every creature. That Baptist would better never have been born into the world who refuses to do all in his power to save the world, and that Baptist church which knows nothing of this sense of responsibility to save the perishing nations of earth can do for the Baptist name no nobler service than to lay that name aside and wear it no more.

No word of mine can do the subject justice. I cannot tell—no man living can tell—what Baptist principles are worth to this poor, sinwhat Baptist principles are worth to this poor, sinning sorrowing world of ours. The world is bad enough as it is, but who can tell how much worse it would be but for these principles? Who can tell what this uplifting of the word and authority of God has been worth to humanity? Who knows what a calamity it would have been, had the ordinances of the gospel been lost to the world, and

these two great monumental pillars in the house of our God been torn to pieces and forever cast aside? Where is there under the blue arch of heaven a man who has more than the faintest conception of what religious liberty is worth to the world? Who can tell how much of the good done by other Christian denominations comes from the influence, direct or indirect, of this Baptist idea upon their heads and hearts?

No, brethren, I beg to be excused. You might as well ask me to tell you what the shining sun in mid-heavens is worth. It cannot be done; life is too short to tell it all. A greater calamity than the overthrow of Baptist principles one can scarcely conceive. If any are seeking to bring this to pass, they know not what they do. To succeed would be to wreck and forever overthrow the beautiful and symmetrical system as given by Christ and his apostles, and snatch from a perishing world its brightest—I might almost say its only—hope.

BEST OF ALL, GOD IS WITH US.

But, brethren, you need not fear any such catastrophe. The God of providence is our God. He has often turned the bitterest enemies of the Baptists into their most helpful friends. Many of the greatest names in Baptist history are names that have come to us from other denominations. How often, in searching for arguments against us, have men and women found that the Baptists have a "Thus saith the Lord, and gone forth frankly con-

fessing that our position must stand while the inspired record stands.

If Baptists could have been overthrown, it would have been done long ago. Almost every weapon has been tried against them, and with what result? Since our Lord bade us go into all the world and disciple all nations, baptizing them into the name of the Father, Son, and Holy Ghost, there has never dawned a day when the prospect for the Baptists was brighter than it is this day, and the morrow will be for them brighter still. These principles of ours are yet to be laurel-crowned. To use the words of a celebrated Baptist martyr: "Divine truth is immortal. It may be scourged, crucified, and for a season entombed, but on the third day it will rise again victorious, and rule triumphant forever." That Baptist martyr did not overstate the great fact; for back of these Baptist principles is the Almighty throne, and it is pledged to their complete triumph. If there were but one Baptist on the earth, he might throw his banner to the breeze with a full and unquestioning faith that it will surely and completely win in the great coming struggle.

"Every plant which my Heavely Father hath not planted shall be rooted up." Multitudes in other denominations believe as we do, and the number of such increases daily. Their preachers may preach some other baptism, but more and more their people are practising ours, and daily they are seeing more clearly that infant baptism is without divine authority.

Let us gird ourselves for the conflict. To-day one of the chief points of attack is the integrity of the inspired Word. The enemies of Christianity are gathering at this point as never before, and the very atmosphere around us seems to be laden with skepticism. The mission of the Baptists is hardly yet begun. Theirs is the post of honor in the conflict for God's Word. Clad in God's armor, they must more than ever stand in serried phalanx where the fight is hottest. It is a most comforting paradox that as we defend the Bible it furnishes us with weapons, defensive and offensive.

THE BRIGHTER DAYS.

If God has wrought so mightily through the Baptists in the past, with all their lack of faith, and zeal, and tact, and toil, what may we not hope for in the better days that are ahead of us, when we shall realize as never before the weighty responsibilities which press upon us—in the coming days, when we shall see that having more truth than others devolves upon us the solemn obligation to live a more holy, a more consecrated life? We are Christ's witnesses, and his only witnesses, for the great distinctive principles he has committed to us. Shall he look in vain to us to witness aright for him?

There can be but one issue of the struggle, unequal as it is, with all the mighty forces arrayed against us. He who is for us is mightier than they who are against us. "As we have received Christ Jesus the Lord, so let us walk in him." Let us

teach these Baptist principles to all the people, and in doing that let us not forget our own children. And let us cultivate fraternal relations with other Christian denominations. Let us give them full credit for all the good they are doing, and rejoice with them in it all. Often their holy zeal and Christian endurance will put us to the blush, and cause impartial observers to say that, while Baptists have the doctrine, others have the practice. Let us seek to profit by all this, and then, at last, when the crowning day shall come, it will appear to all that not only have Baptist principles been valuable to the world, but invaluable.

Why I Became a Baptist.

BY MADISON C. PETERS, D. D., OF NEW YORK.

[In the year 1900, Dr. Madison C. Peters, of New York, one of the most popular and prominent Pedobaptist preachers in that great city, resigned his flourishing pastorate and announced his purpose to unite with the Baptists. This he promptly did, and was duly baptized by Dr. R. S. MacArthur. Shortly afterwards, a representative of the Religious Herald sought him out and secured from him the following interview, which was printed in the Herald of June 7, 1900. As setting forth the views and opinions of a trained Pedobaptist preacher on whom the light has broken, the paper is of unique and remarkable value.—R. H. Pitt.]

Question: How long were you in the Presbyterian and Reformed ministry?

Answer: I entered the ministry of the Reformed church in Indiana when twenty years of age, preaching in both the English and German languages. After two years, I concluded that I could be more useful if I gave myself to preaching to an entirely English congregation. I determined, therefore, to leave a church of over 1,000 members, and entered the Presbyterian ministry at Terre Haute, Ind., starting a new enterprise in an abandoned Methodist church. I may say that going from the Reformed to the Presbyterian church can hardly be called a denominational change, as in all mat-

MADISON C. PETERS, D. D.,
Pastor of Immanuel Baptist Church, Baltimore, Md.

ters of faith and practice they are essentially one, and ministers transfer from one to the other as though they were one and the same. In about six months we had perfected an organization, known as the Greenwood Presbyterian church, now known as the Washington Avenue Presbyterian church. I came to this church as a "supply," and when the organization was complete and the church ready to call a minister, feeling that I might be more useful somewhere else, Rev. Thomas Parry, now of Pittsburg, called my attention to the Presbyterian church at Ottawa, Ill., a church which had been closed for several years, and which had long been considered a forlorn hope. The very desperateness of the condition attracted me. There were just twenty-seven people left in the membership, and these seemed only too glad to give me a chance. I shall never forget the look on Mr. S. S. Scott's face, the elder of the church, and one of the leading merchants of the city. My enthusiasm seemed to take his breath away. I began to preach, after the steps of the church, which had rotted away, were repaired. The city had a population of about 10,000. I at once began a systematic canvass of the town, and before long I had shaken hands with nearly all the men and women in the town, and was on good terms with the babies. The audiences began to gather, and during the fifteen months of my ministry 143 joined the church. One of my printed sermons fell into the hands of an old minister in Philadelphia, who handed it to one of the elders of

the old First Northern Liberties Presbyterian church, Philadelphia. An invitation to preach followed. A call was extended. This old down-town church had long been given up as a forlorn hope. Hotels, boarding-houses, schools, and colleges abounded in the neighborhood. I studied by day and visited by night. The crowds began to gather, and before long I was compelled to preach to overflowing meetings in the basement. Five hundred joined the church in five years. At twenty-nine, I received a call to the Bloomingdale Reformed church, Broadway and Sixty-eighth street, New York. This church had been in the slough of despond. A congregational meeting was called to elect a minister. Eleven gathered, and I am pleased to say that I received all the eleven votes. Inherited wealth enabled a small congregation to build one of the handsomest church edifices in this city, with a fifty-feet-front parsonage adjoining on Broadway.

Question: What was the character of the congregation you gathered in New York?

Answer: The Reformed church in New York has a small constituency. She has enormous wealth in what is known as the Collegiate church. I found, after a thorough canvass of my section of the city, that there were not more than two or three families who were Dutch Reformed, either by birth or education. To build up a church along denominational lines was, therefore, out of the question. Beginning with sixty-four members, composed of various denominations, a congregation of

less than 100, and a Sunday school of twenty-one, I had at the time of my resignation a communicant membership of 600, a Sunday school of 650, and a congregation crowding our large auditorium. For no one thing am I more grateful than that I was permitted to bring God's truth to such various minds and souls as constantly gathered to hear me. My membership was composed of eleven different denominations of Protestants, while scores of Jews and Catholics were in constant attendance upon my ministry.

Question: What led you to become interested in the matter of "infant baptism"?

Answer: The superstitious regard with which Pedobaptists hold infant baptism was always repulsive to me. That repulsiveness grew until I became filled with insufferable disgust. In eleven years in New York, I never preached on baptism, and practised infant baptism in public once only. I never did—and I know very few Presbyterian ministers who do—use the prescribed form, which declares that baptism is not only a "sign," but a "seal of ingrafting into Christ, of regeneration, of remission of sins." The Reformed church declares that the christened baby is "sanctified in Christ."

Question: What is the basis of the remark sometimes made that there are many ministers, not Baptists, who do not believe in infant baptism?

Answer: For fully three months before I became a Baptist I talked with scores of my brethren on infant baptism, and nearly all of them declared

that they looked upon it as a dedication, a consecration of both the child and the parents. I believe that the majority of baby-sprinklers do not in their hearts consider it baptism; very few, except the Episcopalians, use the prescribed form.

Question: Is infant baptism lessening its hold on the minds of persons not connected with Baptist churches?

Answer: Infant baptism is undoubtedly dying out among intelligent Christians. It is now practised almost exclusively by the ignorant and superstitious. I have had women to drag their weary frames to my house hundreds of times, with babes from ten to fourteen days old, "to get them christened," for "fear they wouldn't have any luck." It may not be known that "baby-christening" is a source of revenue. Many German preachers derive a large part of their income from "infant baptism." It may be that Pedobaptist preachers fight so hard against "infant baptism" dying out because "it pays."

Question: Did you have any experiences in connection with infant baptism which produced a crisis in your attitude towards it?

Answer: About two years ago, one of my Episcopalian parishioners asked me to "baptize" her baby, and requested that I use the Episcopal service. When I got to that part in the Book of Common Prayer which reads, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church," I began to

sweat. I stood condemned a hypocrite and liar. I knew different; every sensible man does. I was handed a splendid fee for the performance of the "rite," as is the custom. I went home feeling that the whole thing was a farce, a fraud perpetrated on an innocent babe. Infant baptism got its death knell with me on that day.

Question: Why did it take so long for you to reach your present convictions?

Answer: There is a difference between a man having a conviction and the conviction having the man.

Question: What does it cost a man in his feelings and prospects and ideals to make such a change?

Answer: I can assure you it is not a comfortable position to take, in which you not only confess to thousands, who have for eleven years believed all you told them about divine things, that you have been wrong all your life, and also pronounce thereby an unwilling judgment upon others, who remain where you have been. I had a happy pastorate—a people whose kindly counsel and generous support made my work among them delightful. It was a position of power and influence, and, taken all in all, one which ought to have filled the cup of any man's ambition. I had a life position, a palatial home, a good salary, and perquisites galore. For months I passed sleepless nights, debating whether I should stand by people who for eleven years had stood by me, and go on smothering my

convictions, or be an honest man and preach what I could practise and practise what I could preach, and, though the saddest day of my life, it was the happiest, when I made answer of "a good conscience toward God," resigned my church, and went down into the baptismal waters and was baptized in Christ's appointed way. And now at forty, I start life over again, ready to begin once more at the bottom.

Question: What were the Scripture reasons for rejecting "infant baptism"?

Answer: I am glad you say "Scripture reasons" for "rejecting," as there are none for practising "infant baptism." Our Lord baptized disciples. He blessed babies. The Lord's great commission enjoins baptism only on those who believe. Peter baptized those who "gladly received his word." The Samaritans were baptized "when they believed." It was when the Ethiopian could say that he "believed in Christ with all his heart" that he was baptized. Not until Paul had been "filled with the Holy Ghost" was he baptized. It was not until they were "taught" and "believed" and "received the Holy Ghost" that Cornelius and his friends were baptized. It was when Crispus and his house "believed in the Lord" that they were baptized. Paul tells us that those only are fit subjects for baptism who are ready to bury the old sinful life and lead a new and holy life. Peter tells us that baptism is "the answer of a good conscience towards God." On all occasions in the New Testament the

apostles required repentance before baptism. There is not a single instance in the New Testament but baptism was a matter of choice by those who were baptized.

Question: How do you get around the households mentioned in Scripture as having been baptized?

Answer: 1. That of the Philippian jailer; but to his household the word was first spoken, and all of them, we are told, were believing in God. 2. That of Stephanus, of whose household it is said that they "addicted themselves to the ministry of the saints." 3. That of Lydia. To prove infant baptism by Lydia and her household, you must prove three things: (1) That Lydia had a husband; (2) that she had children; (3) that the children were babies. It would seem from the story that Lydia was a single woman at the head of a household, and her household were her servants, who helped her in the dyeing business. I rejected infant baptism because it was unscriptural, because it implies a libel on God—it implies that baptism is a saving ordinance, and most people who have their babies baptized, if they do not believe in the horrible doctrine of infant damnation, yet secretly fear that without "baptism" their darling babe might be lost. "Infant baptism" nourishes the idea in people that something has been performed towards their salvation, and that somehow they will be saved because they are within the church.

Candid Scholarship.

BY W. E. L. SMITH, D. D., RICHMOND, VA.

It is safe to say that Hastings' "Dictionary of the Bible" and "The International Critical Commentary on the Holy Scriptures," when completed, are likely to contain the finest body of biblical learning in the English-speaking world. While these works are not radical, they do candidly accept many of the decisions of recent critical research. Their spirit is perfectly loyal and reverent, while their method is constructive, and not destructive. Of course, they must be read with care and caution. Having on our shelves two instalments of the first work and five of the latter, we have naturally sought to discover their quality of scholarly fairness by examination of their treatment of New Testament baptism. The inspection has been of the most gratifying and assuring character. Controversial evasions, shifts, and dodges are abjured as irreverent and contemptible in its eyes. The calm, dispassionate, impartial spirit of scientific inquiry has at last seemed to enter victoriously into the realm of biblical study.

It will be useful and interesting to set in order, briefly, their learned testimonies on the subject of baptism.

HASTINGS.

"The simple verb 'baptein' in the Old and New

W. R. L. SMITH, D. D.,
Pastor of Second Baptist Church, Richmond, Va.

Testaments is frequent in the sense of 'dip' or 'immerse.'"

"The verb is sometimes followed by a preposition, indicating either the element into which or in which the immersion takes place."

Speaking of proselyte baptism, it is said: "His sponsors took him to a pool, in which he stood up to his neck in water; and he plunged beneath the water, taking care to be entirely submerged."

Again: "Scripture tells us that repentance and faith are requisite for baptism." "Not only is there no mention of the baptism of infants, but there is no text from which such baptism can be securely inferred." Yet, strange to say, right in the face of these brave admissions, the writer goes on to make the usual impotent pleas for infant baptism—such as the silence of Scripture, household baptisms, the naturalness of it, &c. But it is the witness of his scholarship in the revealed word that concerns us, and not his confessedly unwarranted conjectures.

Coming to the great Commentary, let us take

GOULD ON MARK.

Mark i. 4.—The baptism of repentance: "This rite of immersion in water signified the complete inward purification of the subject."

PLUMMER ON LUKE.

"*Baptizo* is intensive from *bapto*. *Bapto*, 'I dip'; *baptizo*, 'I immerse.'" "It is only when baptism

is administered by immersion that its full significance is seen."

SANDAY ON ROMANS.

"Baptism expresses symbolically a series of acts corresponding to the redeeming acts of Christ.

Immersion—Death.
Submersion—Burial.
Emergence—Resurrection."

Commenting on Romans vi. 4, he says: "When we descended into the baptismal water, that meant that we died with Christ—to sin. When the water closed over our heads, that meant that we lay buried with him, in proof that our death to sin, like his death, was real."

Thus these men, learned, reverent, and conscientious, speak of our Lord's sacred institution. They are all Pedobaptists, and yet not one of them seems to have heard that any man ever tried to fix "affusion" or "sprinkling" as a definition of *bapto*, or *baptizo*. The candor of these scholars on this long belabored and stubbornly contested doctrine has given us a delightfully comfortable confidence in their intellectual honesty. This is a great point gained, and alas for the teacher or writer who fails to inspire it!

BEYSCHLAG'S TESTIMONY.

This profound and illustrious German theologian has the following in his recent book on New Testament Theology: "It is the symbolism of baptism, of immersion and burial in the water, that causes

Paul, in Rom. vi. and Col. ii., to connect the being dead with Christ with baptism rather than with faith." "There is no mention in his (Paul's) writings, or in any part of the New Testament, of a baptism of children." "All that has been read into the Acts of the Apostles about the baptism of children is pure fancy."

Here is the unequivocal, unqualified statement of another great Pedobaptist scholar. It is a good sign. There has never been a time when biblical learning was nearly so masterful or so fearlessly honest as it is to-day. Its massive intelligence impatiently overwhelms the tiresome and outworn discussions of "pouring" and "sprinkling." Real learning knows nothing, *absolutely* nothing, of either in the New Testament. And yet a great and reputable body of American Christians solemnly stated, not long ago, to an intelligent world, that immersion is not Christian baptism! It was a courageous thing to do, but it does not enhance respect for the intellectual powers of the human race. It is a terrible thing to have the Bible against you.

Sunday Observance and Religious Liberty.

BY R. H. PITT, D. D., EDITOR OF THE RELIGIOUS HERALD, RICHMOND VA.

[The following paper, omitting certain local and occasional matter, which has been for obvious reasons edited out, was prepared by me, at the request of Drs. J. B. Hawthorne, Thomas S. Dunaway, and J. B. Hutson, and Rev. M. Ashby Jones, who served with me on a committee of the Baptist Ministers' Conference of Richmond and Vicinity, and later was adopted unanimously by the Conference. It is printed here out of deference to the, perhaps, too partial judgment of my brethren, who deem it worthy of permanent preservation. If it has any merit, it is in the fact that it discusses briefly, and, I venture to hope, with some discrimination, the application of the doctrine of religious liberty to a very practical question. We have much valuable literature telling of the struggle for the establishment of this doctrine, but scarcely any showing its application to the practical questions which are continually arising.—R. H. Pitt.]

We feel constrained to put on record our cordial and steadfast belief that the State has no right to legislate concerning Sunday as a holy or religious day, and that, when the civil arm is invoked for the protection of that day, it must not be on the ground that the day is a Christian institution, but on the ground that certain physical and economic laws,

R. H. PITT, D. D.,
Editor Religious Herald.

which have been disclosed and verified by the experience of mankind, render cessation from ordinary labor necessary one day in seven, and it falls in with the convenience of the public, for obvious reasons, to fix the first day in the week as that period. If the State is to protect the day as a religious day, as an institution of the Christian religion, then why limit legislation to the mere matter of cessation from ordinary labor? As a Christian institution, the duties of worship and of active Christian work are not less obligatory on that day than the duty of rest. Indeed, it may be safely maintained that, in passing from the old Sabbath to the new Lord's-day, the emphasis was changed. Rest was the main idea of the seventh, worship and Christian work are the chief features of the first day. It would be singular, indeed, to appeal for protective legislation for the day as a Christian institution, and yet neglect in such legislation the chief Christian features of the day—to enforce the Jewish idea of rest and ignore the Christian ideas of religious work and worship! And this, too, while the ground on which such legislation is urged is that the day is a Christian institution, and ours is a Christian nation.

The emphasis which has been laid upon this statement, that "we are a Christian nation," and the insistent assertion that we have therefore the right to enact general Christian legislation, to discriminate in favor of the Christian religion as against any other, though not to discriminate in

favor of any special sect of Christians, seems to make it necessary to travel over somewhat familiar ground and to restate some fundamental principles.

We *are* a Christian people, in the sense that the great majority of our people are either actively or nominally sympathetic with some form of the Christian religion; we *are not* a Christian nation, in the sense that we have a right to impose by law distinctively Christian duties upon others. The ethical principles which Christianity presents in their most complete form, and which are reflected to a gratifying degree in our laws, are not true because they are taught by Christ and his inspired followers. Christ taught them because they were true, and they would have been true if he had never taught them. They are eternally and unchangeably true. For this reason, and not because Christ taught them, are they inwrought in our laws. Of course, this by no means implies that Christianity has not put added emphasis on many of these principles and made it possible to give them full recognition in the laws of the State. That the State depends for its safety and stability upon the prevalence of pure religion among its constituents is certainly true; that the State cannot properly administer in religion is equally true.

We can easily test for ourselves the validity of the new and modified doctrine of the separation of Church and State, which, we regret to say, has gained currency recently, and against which we earnestly protest. If ours is "a Christian nation,"

in the sense that we may properly invoke State support for Christianity or for its institutions, then why for one Christian institution and not for another? Why for Christian Sunday, and not for Christian baptism? If for Sunday, which commemorates the resurrection, why not for Good Friday, which a large portion—indeed, a large majority—of the Christian world holds peculiarly sacred as the anniversary of the crucifixion?

It is somewhat vaguely set out that, while the State may not discriminate among the various sects of Christians so as to favor one at the expense of another, it may enact a sort of general Christian legislation. But the moment the State undertakes to support and protect distinctively Christian institutions by law, because they *are* Christian, it is surely guilty of unjust discrimination in two directions. First, and most obvious, is the discrimination againt non-Christians. They are compelled at once to the extent of this protective legislation to support the institutions of a religion in which they do not believe. This is utterly subversive of personal liberty and abhorrent to the foundation principles of the Christian religion, which never proposes to get itself established or propagated by the sword or the civil arm. But, supposing that the unbelievers are for one reason or another a negligible quantity, there is inevitable discrimination among believers; for, if the State undertakes to support a Christian institution as such, it must define it, it must interpret it. And when it begins

its work of definition and interpretation, it will be confronted with an embarrassment of riches. Whose definition shall be regarded as orthodox? In the most conservative community, the prevalent views of the Lord's-day, of its relation to the Jewish Sabbath and the fourth commandment, of how far the restrictions surrounding the old apply to the new day, are as various as the individuals who hold them. Whose views shall prevail? Shall we settle these matters of religion by a majority vote? Besides, what would we do with that small, but devoted, body of Christians who hold that the *ancient* Sabbath remains, and that it is their sacred duty to observe it?

Over against all this crudity and confusion we may put a few sentences from the immortal "Memorial and Remonstrance" drawn by James Madison, and submitted to the Virginia General Assembly in 1785. The occasion was the anticipated consideration of the "General Assessment Bill," which had been introduced at a previous session. This was not a bill to establish any one sect as against others, but to establish "provision for the teachers of the Christian religion," of whatever name—just the sort of legislation which, we are now told, we have a right as a "Christian nation" to enact. Against this bill the famous remonstrance was written. Here are some of its sentiments: "The religion, then, of every man must be left to the conviction and conscience of every man, and it is the right of every man to exercise it as these may dictate. This right is, by its nature, an unalienable

right." * * * "We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance." * * * "The bill implies either that the civil magistrate is a competent judge of religious truths or that he may employ religion as an engine of civil policy. The first is an arrogant pretention, falsified by the extraordinary opinion of rulers in all ages and throughout the world; the second, an unhallowed perversion of the means of salvation."

This "Memorial" argues that such legislation as was proposed corrupted Christianity, was unnecessary for the support of the civil government, "departed from the generous policy which" offered "an asylum to the persecuted and oppressed," destroyed the "moderation and harmony" which prevailed then among the sects, was "adverse to the diffusion of Christianity," and finally that this invasion of an inalienable right imperilled all other civil liberties, which had been won at such frightful cost. It need not be added that the General Assessment Bill never saw the light. It died in committee.

We are at pains to quote thus freely for two reasons: First, these views of Madison were fully shared by Thomas Jefferson and George Mason. The former drew the "Act to Establish Religious Freedom," which, offered by Mr. Madison, was adopted by the General Assembly of Virginia, December 16, 1785, and which provided "That no man shall be compelled to frequent or support any reli-

gious worship, place, or ministry whatsoever; nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities." The latter (Mr. Mason) was the author of the Virginia Bill of Rights, while James Madison himself moved the adoption of the first amendment to the Constitution of the United States, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Hence Mr. Madison's "Remonstrance" helps us—if, indeed, we need any help—to interpret his amendment. And Mr. Jefferson's and Mr. Mason's sympathy with Mr. Madison shed light on the significance of the "Act to Establish Religious Liberty" and the Bill of Rights, of which they were respectively the authors.

But we are giving attention to this matter for another reason. The principle with whose advocacy Baptists are historically and doctrinally identified is on trial in various ways. We are told that the courts have decided against it. As a fact, the decisions of the courts have varied touching this, as they have concerning all other questions, but the tendency of the decisions has been toward the full recognition of the principle. And, if we were careful to quote human authorities, it might be said, in answer to any decisions that looked in the

other direction, that Congress has in recent years had the whole question of the relation of the State to religion exhaustively debated, with the result that by an overwhelming majority appropriations to sectarian schools in the Indian Territory have been abandoned, and on the distinct ground that these appropriations were in support of religion. But, as Baptists maintained this principle when courts, legislatures, and popular opinion were all against it, it would be strange indeed if an occasional court decision seemingly out of sympathy with it should break their allegiance. It goes without saying that courts and legislatures have frequently invaded the principle and perverted the doctrine of separation of Church and State. Some of the customs and traditions which prevailed in the days of the Establishment still linger among us. They are not of great importance, but we hope to see the day when every trace of the old and hateful tyranny has disappeared.

The principle is on trial, too, in Cuba and the Philippines. Among the many perplexing questions arising in connection with our new colonial policy is this constantly recurring one of Church and State. It is not the time to palter with this great doctrine of the separation of the two. If our fathers, speaking through Mr. Madison, could "take alarm at the first experiment upon their liberties," surely we, who know how hardly the battle was won, and who know from how many unexpected directions it has been and is being assailed, ought now to be ceaselessly vigilant.

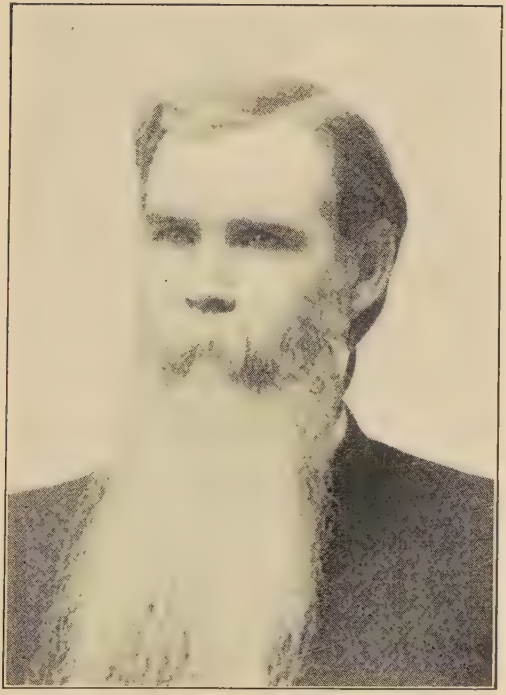
One Hundred Years Ago.

CONDENSED FROM HOT SPRINGS CENTENNIAL ADDRESS, BY B. H. CARROLL, D. D., OF TEXAS.

It is next to the impossible to draw a realistic picture of times prior to one's own experience, observation, and recollection. It is quite impossible to find distinct lines of cleavage at any century mile-stone. Concerning any great thought or movement of time, who can put his finger on date and place, and confidently say, "This is when and where it started?" Past, present, and coming events are mingled and related like the waves of the sea. Centuries are not divided from each other by mountain ranges, oceans, rivers, or chasms. History, like nature, has no leaps. If we go back 100 years, we must go beyond, or find ourselves reading the middle volume of a serial. It is equally impossible for me to turn my back on the present, like a Chinaman, and worship ancestors. Habitual dwelling among reminiscences indicates death at the top. Yet sometimes

> "'Tis greatly wise to talk with our past hours
> And ask them what report they bore to heaven."

With this purpose, let us now for one hour turn back the shadow on the dial-plate of time 100 years; turn it back until we are boys again—back until we become our own fathers; yet back until we are become our grandfathers. The process re-



B. H. CARROLL, D. D.,
Principal of the Bible Department, Baylor University, Texas.

verses Rip Van Winkle's dream and loses us with strange identity in a strange world, experiencing the sensations of Mark Twain's Yankee at King Arthur's court.

The time is January 1, 1800. The place is Philadelphia, both capital and metropolis of the United States, and nearly as large as Dallas, Texas. The Alien and Sedition laws are in force. John Adams is President, with fast fading power, prestige, and popularity, and this very year he will be overwhelmingly beaten by Thomas Jefferson, who will be inaugurated next March at the new capital on the Potomac. George Washington has been dead about two weeks. Philadelphia itself is in mourning on account of a malignant fever prevalent here for some years. The old Philadelphia Association, which for nearly a century rarely convened out of this city, has been kept out now for three years in succession by this awful plague. Since 1797, they have been praying, fasting, and resolving concerning this dreadful visitation, and for at least seven years to come each annual minute will record that Philadelphia has been selected as the place of the next meeting, *provided* there be no recurrence of the malignant and contagious fever.

The year 1800! The crucial period of national trial is safely passed. By the ratification of the Federal Constitution the United States has become a nation. Washington was inaugurated in New York eleven years ago as President of eleven United States. During the year, North Carolina

ratified the Constitution and entered the Union. Ten years ago, Rhode Island, the last of the original thirteen States, came in. Nine years ago, Kentucky followed; four years ago, Tennessee made the third. Sixteen States in 1800. The first census (1790) shows a population of something over 4,000,000. This decade will advance it a million. One hundred years ago! How must one shrink to fit the environment! Westward the national boundaries extend to the Mississippi river; southward to the mouth of the Yazoo river near Vicksburg, but nowhere touching the Gulf of Mexico. Spanish Florida, joining hands with Spanish Louisiana, blocks the way southward and westward. This very year Louisiana—a veritable empire of territory—will be retroceded to France, and three years hence Jefferson will buy it from Bonaparte, whose fear of Admiral Nelson surrenders colonial empire for the paltry sum of $15,000,000. The great Northwest territory, ceded by Virginia and conquered by George Rogers Clark, has been open to settlement for three years. Only four years ago, in tardy compliance with the treaty of 1783, the English garrisons were withdrawn from the forts which dominated it. Five years hence, a brother of the same Clark, with Merriwether Lewis, sent out by the same Jefferson, will add to the national domain by exploration the vast territory now covered by Oregon, Washington, and Idaho. The French Revolution, which painted red the skies of the world, has given place to the Directory, which is Napoleon

Bonaparte. An indiscreet envoy from that republic, impatient at Washington's wise forbearance to embarrass our new nation with entangling alliances, has recently appealed from the President to the people, and by private canvass and agitation stirs up a commotion whose rebuke led up to the threshold of war with France and unsealed the triumphant thunders of Truxton's guns.

One hundred years ago! It is just eight years since Eli Whitney, at Savannah, invented the cotton gin, which will revolutionize the industrial world. And, though there are some people, both North and South, projecting with the application of steam to navigation and commerce, it is yet seven years to Fulton's steamboat and thirty years to the first railroad and forty-four years to the first telegraphic message. The reaper, the power loom, and a thousand other mighty inventions are in the unknown future. Each community is isolated from every other by land travel. Philadelphia hears on New Year's Day how New York celebrated Christmas, and one adventurous man had travelled overland from Atlantic tidewater to Oregon in only eight months. Fenimore Cooper and Washington Irving are boys of seventeen, and William Cullen Bryant is a lad of seven.

But what about the Baptists of that day? In the United States, we have as data, contemporaneous with the first census in 1790, Asplund's Register, which shows in statistics, State by State, that there were in this country 564 Baptist preachers,

748 churches, 60,970 members. But that was ten years ago. A circular letter, to be read next year (1801) before the Philadelphia Baptist Association, will say: "We have entered upon a new century, and, while it is yet the morning of it, let us take a view of some of the works of God in the last. Ninety-four years have rolled on since the first meeting of this Association, the first in America, and then composed of only five churches; but, viewing the present state of our connection in this country, we perceive it to be as the thousands of Israel, embracing numerous associations, composed of at least 1,200 churches, including more than 100,000 members." You see, by the way, that these early Baptists knew when a century commences. The writer does not give the original sources of information from which he obtained his figures; but he seems to speak advisedly and with confidence.

Fortunately, we have the full text of the centennial sermon commemorative of the 100th anniversary of the organization of the Association, which was preached in 1807. The preacher is Samuel Jones, a noted man in his day. He preached from William Carey's text to show that the great things expected and attempted fourteen years ago have been marvellously fulfilled. Without accurate statistics before him from other associations, the preacher concludes that there are 122,500 Baptists in the United States in 1807. He reckons 194 churches in Massachusetts and 150 in New York. He observes with pleasure that reli-

gious persecution of his brethren had ceased in Virginia and had abated in Massachusetts. He calls special attention to the missionary spirit prevalent for years in many places, tending to carry the gospel to the heathen world, and expects the millennium to come by the opening of the twentieth century. We can testify that it has not yet arrived.

Unquestionably, the great and historic association in the Western world 100 years ago was the Philadelphia Association. It is the Mother Eve of American associations. From the beginning it has been sound in faith and missionary in spirit. We hear much in that olden time of Virginia and the Carolinas sending help in many ways to New England, but Philadelphia sent help southward, and her gospel came with healing in its wings. There was in 1800 no State or national organization of our people, but there were general committees and widespread co-operation for missions, education, and particularly for mutual protection against civil and religious persecution. There were no Sunday schools of the modern kind, but there was much private and catechetical instruction. All the principles underlying the wider forms of present co-operation were then in full force.

OLD VIRGINIA.

My heart always thrills at the name. The history of two States in this Union furnishes higher themes for epic poems than the less heroic affairs which inspired the songs of Homer and Virgil. One of the two is Virginia—modesty forbids that

I name the other. From the beginning of its entrancing history until this good hour, life in the Old Dominion was set to heroic measure. Higher criticism has utterly failed to destroy the historic verity of the romantic story of John Smith and Pocahontas. You know Virginia once extended on the Atlantic coast from Cape Cod to Florida and straight westward to the Pacific Ocean, supposed to lie somewhere back of the Blue Ridge. There is yet preserved the record of an old-time writer who states his case in a charming way. He calls attention to the intrusion of some Swedes upon Virginia soil, who were making their way up a river called Delaware, and of certain nosing Dutch who were also trespassing on a river called Hudson. He wonders at two things—first, how far it may be from the falls of the James river, afterwards the site of Richmond, to the Pacific Ocean, Virginia's other boundary, where Drake had been sailing; and, second, that the 20,000 Puritans of New England did not leave their cold and barren shores and come down to God's country, where wild turkeys weigh sixty pounds, where raccoons are as good as lambs, 'possums as good as hams, artichokes as sweet as yams, and where are such worlds of good tobacco, and where the rivers teem with bass and shad. You see there was some imagination there, even then. The religious denominations were famous in old Virginia. The Episcopal was the State church, which, for support, made awful inroads on Baptist tobacco. Their own Bishop

Meade tells us some marvellous stories of the gambling, swearing, horse-racing, cock-fighting, and drunken clergy, who assumed to monopolize gospel functions. One of them was a noted pugilist, who, getting into some trouble with his vestrymen, floored them all in a knock-down and drag-out fight. The following Sunday, he commemorated his victory in a sermon from this text of Nehemiah: "And I contended with them, and cursed them, and smote certain of them, and plucked off their hair."

After the Revolutionary war, there were wonderful revivals among the Virginia Baptists. In 1790-2, there were 200 churches and 20,000 members, to become as the new century opens nearly 400 churches, with 35,000 members, and that, too, after peopling Kentucky by migration. Oftentimes a whole church, pastor and people, would move together to a new field, without a break in organization or regular service. As in the beginning "the groves were God's first temples," so the camp-fires of these moving Virginians lighted up the primeval forest as they worshipped God. In the first church to which I ever preached was a colony of Virginia Baptists, all members of one of the churches ministered to by that venerable Andrew Broaddus, Jr., of Caroline, who recently passed away. Often have I read the manuscript copy of his farewell sermon to these pilgrims, one of whom, his kinsman, another Andrew Broaddus, became a distinguished Texas lawyer and for years was the president of our State Baptist Convention. A century ago, there were twice as many Baptists in Virginia as in New York, and more than in all New England. Only last year (1799) their General Committee gave way to their General Conference, which, in turn, will become their General Association. Their annual meetings were famous for spiritual power, and never failed to leave a lasting and favorable

impress behind. A Methodist preacher once told me that the Baptists captured Virginia by the power of their annual meetings, particularly of the old Dover Association and their General Association. Perhaps the three greatest leaders in Virginia 100 years ago were John Leland, Andrew Broaddus, Sr., and Robert Semple. John Leland was a mighty man of affairs, and played no small part in the revolutionary movements of his day. And, while I am proud of the association of his name with that of James Madison, I delight most to think of him in one of his happy pulpit efforts. It was a time of strong doctrine, and many Baptists were hyper-Calvinists in their views. But Leland himself tells us how one day, while preaching, "his soul got into the gospel trade winds," which so filled his spiritual sails that he forgot about election and reprobation, and so preached Christ to sinners that many accepted him as their Saviour and Lord. And, oh, I would to God that his people now, like old John Leland of long ago, would get into the gospel trade winds and bear away with flaming canvas the everlasting gospel to earth's remotest bounds! Andrew Broaddus was every way a remarkable man. Think of it, ye aspiring young preachers, who long for fat city pastorates, how this man kept refusing calls to New York, Boston, Philadelphia, and other mighty centres, that he might abide with his dear old country churches. Semple became the historian of that historic time, and you would do good to yourself by adding to your library his valuable record, so recently and commendably reproduced by the Religious Herald men.

THE FOUNTAINS OF THE PAST FROM WHICH FLOW THE STREAMS OF TO-DAY.

Any careful retrospect over the field of modern Baptist history reveals at a glance certain mighty

facts or movements, uplifting themselves into clear visibility far above the dead level of ordinary events, as mountain peaks tower above the plain. These are the mile-stones and sign-boards along the highway of human progress. Look back yonder, while I point them out, peak by peak, and discern the mountain springs from which flow the streams whose mingled currents make up the river of present denominational power:

1. First of all, the giving of the Bible to the common people of the English-speaking world. The Bible in the mother tongue, without note of expert or comment of scholar, without a priestly shadow to darken one luminous page—the naked Bible, the Father's message to men, naturally makes Baptists. One of the most thrilling and instructive classics in our language is Harwood Pattison's "History of the English Bible." A few days ago, while dining in Judson Memorial Hall with a son of Adoniram Judson, I found myself commending this book to a bright young man, who proved to be Pattison's own son. He promised to read the book.

2. Next comes, as the natural sequence of a free Bible, that mighty struggle between the Parliament and Charles I., which culminated in the Commonwealth. To ignore that period seals up history. Ignorance of it makes it impossible to understand the Baptists of to-day. It was a colossal strife for civil and religious liberty. Victories were won in that day whose laurels will never fade and whose influence will never die; and whenever and wherever that fight has raged in the last nineteen centuries you may count that Baptists were in it, as confidently as you look for an Irishman at a wake. Wherever Cromwell's armies marched, the Baptists, who constituted a large, heroic, and influential part of them, deposited the imperishable seeds of their principles. In his Irish garrisons

(1655) were twelve Baptist governors of cities, ten colonels, three lieutenant-colonels, ten majors, and forty-three company officers. Hence Richard Baxter's growl: "In Ireland, the Anabaptists are grown so high that many of the soldiers were rebaptized as a way to preferment." In Scotland they stood unabashed under the frowns of John Knox, resisting even Cromwell's later ambition, reminding him of their timely help at Dunbar, and still later petitioned the famous General Monk, the king restorer, for high civil and religious rights. The times ripened their literary genius until it kindled flames whose light illumined the skies of the world and whose aspiring sparks hailed the stars. "The blind old bard of Scio's rocky isle" was outsoared in epic fame by a blind Baptist bard, iron Cromwell's Latin secretary. A pilgrim crept through the bars of Bedford jail and went forth into more byways and highways, knocking at more doors, and speaking to more peoples in their mother tongues than ever before or since a literary pilgrim has done. The Tinker is dead; his statue stands where four roads meet—"a very grave person, the world behind him." The tinker is dead; the statue stands. The Pilgrim moves on, outlasting the wandering Jew. Indeed, the tall, widespreading Baptist tree of to-day is deep-rooted in Cromwell's time.

3. Next in order of time and natural sequence comes "*The Act of Toleration*" (1689), during the reign of William and Mary. This was life to England, as the revocation of the edict of Nantes was death to France. They will stand over against each other till the judgment, in everlasting contrast, as light and darkness. That evil stroke of the pen of Louis XIV. hurt France more than the defeats at Blenheim, Oudenarde, and Malplaquet. That signature of William III. uplifted England more than all Marlborough's victories; and both mightily built up the Baptist power in England and her colonies.

4. Later in date, but more far-reaching in power, is William Carey's foreign mission sermon. When he spoke, the sleeping world heard two far-off cries—one from heathen lands, "Come over and help *us*," and one from the mount of ascension, "Go ye into all the world, and preach the gospel to every creature." And, wherever and whenever since, oppression lifts its heavy hand from Baptist necks and God sends revivals, they hear those two voices made audible by Carey's sermon. The cobbler's body lies moldering in the ground, but the cobbler's soul goes marching on.

5. Passing over to the New World, the struggle for religious and civil liberty in America, culminating when the members of the old Philadelphia Association, then holding their seventy-fourth session, were roused at midnight by the watchman's cry: "Past 12 o'clock and all is well, and *Cornwallis has surrendered.*" Hence their resolution: "And now, dear brethren, we feel ourselves constrained to acknowledge the great goodness of God towards us, and to call on you to join with us in thankfulness and praise, as well for the unanimity and brotherly love which prevailed throughout our meeting as for the recent signal success granted to the American arms in the surrender of the whole British army under the command of Lord Cornwallis, with the effusion of so little blood." Cornwallis surrendered October 19, 1781, at Yorktown, Va. This resolution was adopted in Philadelphia four days later. Happy people who are able to reckon unanimity and brotherly love as great a cause for praise as the surrender of an enemy's army. Lord, help *us* ever to keep the lesson in mind! I can never think back into this period of fiery trials without seeing pictures. They fill a gallery in my mind. I walk among them and look up at them with bared head, in awed silence, while my heart is burning. There they are. I can see

them now. I see Roger Williams, an outcast, wandering in winter snows. I see the bared back of Obadiah Holmes, scarred with bloody stripes. I see the disgraceful spoliation of my brethren at Ashfield—their orchards, yards, fields, and the very graves of their dead sacrificed under forced sale to supply funds for a needless meeting-house of another denomination and to pay this Pedobaptist preacher's salary—himself there bidding in their property for a song. And this only six years before the battle of Lexington, and not so very far from that historic field. I see the venerable Isaac Backus at the meeting of the first Continental Congress, laboring vainly with the Massachusetts delegates in behalf of religious liberty for his persecuted people, and hear the reply of John Adams, that "you might as well attempt to turn the heavenly luminaries from their course as to ask Massachusetts to give up the union of Church and State." In this year (1800) Backus has yet seven years to live, and it will be twenty-seven years more before this unnatural union is dissolved in Massachusetts. It will be 1820 before Connecticut has religious liberty.

But we are yet in the picture gallery. This time the scenes are from old Virginia. I see Lewis Craig, John Burrus, Edward Herndon, James Goolrick, Bartholomew Choning, Edwin Saunders, and John Waller in jail for the crime of preaching the gospel without Episcopal license. I see letters written to them while incarcerated and their replies from behind prison bars. I hear them preaching through prison windows to friends gathered outside. I read the Baptist addresses and memorials and petitions addressed to the House of Burgesses, to the President of the United States. They bear familiar signatures—Samuel Harriss, Reuben Ford, John Waller. I see the historic forms of Washington, Jefferson, Madison, and Patrick Henry, giving

better counsel and help than John Adams gave to Father Backus. Brethren, in the war of the Commonwealth in England and in our Revolutionary war the Baptists were all patriots. In a long list of published Tories there is not a Baptist name. Dearer to a Baptist than life is soul liberty. They are like the grim Douglas, who said that "the smell of one faggot on the Tay" would bring him back from the English Marches. And let me tell you that soul liberty in these United States means soul liberty one day for the whole world.

THE LEADING MEN OF 1800.

Truly "there were giants in those days." Look at them! In Europe were Carey, Fuller, Robert Hall, Christmas Evans, and Carson. In the North stands the venerable Backus at the head of the list. With him are Manning, Stillman, Staughton, Gano, and a host of others. In the South are John Leland, Andrew Broaddus, Semple, Richard Furman, Jesse Mercer, Henry Holcombe, and many others. And what men they were in character and power! Who over-tops them now? And shall we not be called on to put forth all our strength to maintain the standards they established and transmit unimpaired the priceless legacies they bequeathed? Oh, that I had time to speak of the laymen and of that vast host of modest country preachers whose names are omitted from the historic page, but who snatched civil and religious liberty from tyranny's grasp, broke the bonds uniting Church and State, filled all the woods of the New World with campfires of revival, and made every river, lake, and pool bear testimony by baptism to the resurrection of the dead! Heaven is peopled by their converts, and myriad expectant cells of hell left forever vacant, because of the brands they plucked from the burning.

INDEX.

PAGE.

Baptism a positive or legal institution 35
Baptism—Early historical statement about it. . . 184
Baptism a prerequisite to the Lord's Supper . . . 188
Baptism required of both Jew and Gentile converts. 29
Baptism—What it expresses symbolically 165
Baptists and Religious Freedom. 120, 230
Baptists must teach their principles 243
Baptist Progress in the nineteenth century 310
Believers the only subjects of baptism. 34
Communion at the Lord's table confined to Church Members 96
Compromise; there can be none 267
English Baptists and Open Communion 107
Greek word translated baptize—its meaning . . . 158
Household baptisms on record give no support to infant baptism 40
Immersion only is Baptism 57
Leading men of A. D. 1800 319
Membership in a Baptist Church—requisites for . 114
New Testament, common version, best book to guide honest inquirers about baptism . . . 87
Persecutions of Baptists. 318
Regenerate church membership at the foundation of all Baptist peculiarities. . . . 13, 139
Reasons for becoming a Baptist—Dr. Peters . . . 287
Sunday Observance and Religious Liberty 298
Testimony of Candid Scholarship 295
Value of Baptist Principles to the world 257
Washings among the Jews 175

Bethel Seminary of the East
Libraries
1 (888) THE EAST